John R. Boxley, Jr.

e is the winner of our cover contest! atulations are extended him on be- of the entire WORLD CALL family. Mr. Boxley was born and educated shville, Tennessee. He is a member Nashville Museum of Art and has ated for Nashville publications. At t he is in Chicago studying at the o Academy of Fine Arts. The se- of his submitted work for first was based by the judges on three : (1) Its interpretation of the fun- tal theme of religious education, (2) ginality of treatment of the theme 3) the artistic merit of the work. e sure the judges' decision will be by our readers who will delight in insome appeal of the cover this We hope to present other work s artist from time to time.

Won't Be Long Until Christmas

are you doing to save your friends iving their lives wholly to pots and igs and cattle, cars and clothes, and dinners? We mentioned the last month—and now that Christ- just in the offing it is all the more ry that those friends of yours who nehow that after all "life is more eat," yet can't quite make it so, n your help. Reading twelve num- WORLD CALL will do it and a Christ- ft subscription to them from you ke it possible. Think it over.

e December Number

be simply running over with Christ- ll the work of our department of ence will come under review, sea- ith the contagious joy of children l people alike made happy. The ll also feature Woman's Day, the nday in December, when recogni- given the large place the women of therhood have had in our world- ork. Watch for the Christmas !

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society
Christian Woman's Board of Missions
Foreign Christian Missionary Society
National Benevolent Association
Board of Church Extension

Representing also

Board of Education
309 Chamber of Commerce Bldg., Indianapolis, Ind.

Board of Temperance and Social Welfare
412 Chamber of Commerce Bldg., Indianapolis, Ind.

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Subscription price $1.50 per year net in advance; 15 cents per copy.

Copyright, 1929, by United Christian Missionary Society.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

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"Can't Get Along Without It"

The following extract from a recent letter is self-explanatory:

"Upon returning from a month's vacation I find my September WORLD CALL missing. I also remember that the last number had a slip in it reminding me that my subscription had expired. I am sending you a check for renewal. Will you kindly send me the September number? I cannot get along without WORLD CALL."

The Executive Committee of the United Christian Missionary Society

Seventeen of the twenty members of the committee elected from the Board of Managers at Seattle, Washington, in front of the Missions Building, Indianapolis, on October 8, the day of their monthly meeting. Reading from left to right, back row: Beverly Jouett, Kentucky, John W. Love, Pennsylvania, Miss Mary E. Crenshaw, Kentucky, Mrs. D. N. Wetzell, Illinois, Mrs. F. R. Liddell, Indiana, Mrs. J. D. Case, Indiana, Mrs. Ada Peter, Illinois, W. B. Slater, Illinois, A. H. Martin, Michigan, J. W. McGill, Tennessee; front row: Mrs. E. C. Smith, Iowa, R. M. Thompson, Missouri, Mrs. A. R. Strang, Ohio, W. E. Ellis, Kentucky, Mrs. James A. Stuart, Indiana, Stephen E. Fisher, Illinois, Mrs. Walter M. White, Tennessee. The three members absent are E. P. Wiles, Ohio, Mrs. Charles Allen Thomas, Kentucky, and James H. Lowry, Indiana.

WORLD CALL

Ammunition
for
Religious
Education

LUME XI NOVEMBER, 1929 NUMBER 11

The Fallacy of Momentum

WO men were discussing the resignation of a manager from a successful business. "Oh, well," one of them remarked, "things will go along all t. The business can run on its own momentum r."

unning on momentum an automobile will go down , faster and faster. It will go on a dead level for hort time, but nowhere else. Certainly it will er climb hills.

he theory of momentum has wrecked untold num- s of enterprises. No product ever grew to popu- ty on the public market by its own momentum. living effort of men was behind it in a thousand een ways. No idea ever grew into a fact by its momentum. Prohibition would still be a theory, an unleashed monster and slavery still tolerated rganized, incessant, conscious effort had not forged se ideas into living form.

Nowhere is the fallacy of the theory more apparent n in religious work. What church has ever become ital entity in a city's life without a driving force ind it? The tragedy of the pastor who is resting his oars is not only that he is drifting downstream that, nine times out of ten, he is taking his church l its work with him. A brotherhood's vast mis- ary, benevolent and educational program requires mendous and ceaseless promotion to embed it deep ugh in the consciousness of the people to bear it. Even then, a brief respite and the results in reased receipts are amazing. Yet its supporters are l loyal and interested—their storage batteries of in- ration only need recharging. It is an infallable law. We were not started in school and left to educate rselves. A lesson, however well begun, will not sh itself. Just so, religious concepts dropped into a child's mind will not flower of their own volition. Constant nurture is required to rout out the weeds that would choke out all else. There is no gainsaying the vital importance of early training. We are only now, with all our psychological studies, beginning to grasp its tremendous value. Yet to expect to run the gamut of life with only the impetus gained from a good push in the right direction, is as absurd as to expect our automobile to skim the highways from coast to coast under the momentum of a good start. That is why the child, going to Sunday school, dare not cut off the power when he becomes a man. That is why the men and women who are struggling through life today on the decreasing momentum of early train- ing are fooling no one, themselves least of all.

RELIGIOUS education is in the last analysis char- acter training. If a character could be trained or developed in nine easy lessons, all would be well and good. But even those who master a musical in- strument or a foreign language by that means know that constant practice is necessary to retain their wobbly foothold on the art. If there is a let-up in conscious effort the result is soon apparent and then it is obvious.

Until religion and character are embedded in the subconscious mind, until religious impulses become in- voluntary, until the heart acts rightly without the mind, nurture of the soul will be required. Character, after all, is what is left when we have forgotten what we have learned. It is highly probable that the ma- jority of us will eventually forget the details of life's lessons. To make equally sure of the quality of the character that will be left is the function of all-age religious education.

The House Built on a Rock

ON ANOTHER page in this issue is the story of the action of the Executive Committee of the United Christian Missionary Society at its October meeting. It made some necessary readjustments within the United Society which are indicative of growing pains. No organization makes progress without them.

The United Christian Missionary Society has plowed ground never before touched by any Protestant body. It is utterly without precedent. In addition, it has been the subject of incessant destructive criticism. Yet the fact that the society is going on to new conquests supported by receipts that have grown larger year after year until the past year they were larger than ever before in the history of the society with the exception of one year, is a glorious illustration of the solid foundations upon which this gigantic piece of cooperative work is built. As the greatest piece of such work in Protestantism, the United Society, with all its growing pains, is reflecting increasing honor on the brotherhood it serves and in whose affections it is growing daily.

Chicago in Congo

A CHICAGO business firm, putting voluntarily into the hands of a medical missionary on a foreign field the equipment to relieve suffering humanity, is a significant gesture from the secular world of recognition of the unheralded service of the army of trained missionary doctors and nurses that encompass the earth.

While healing in the name of Christ, these brilliant sacrificial people are none the less healing with the aid of the best scientific training the world affords. Coupled with their training is their invaluable experience on the field, their wide knowledge of native conditions and their understanding, born out of their love, of the people they serve. These facts are slowly gaining for them the attention of Foundations and others interested in enlisting the ability of trained specialists in eradicating diseases.

When Dr. Earnest B. Pearson returned to Central Africa last year to continue under the United Christian Missionary Society his medical ministry, Abbott's Alkaloidal Company of North Chicago, a firm of chemists, furnished him with 3,000 treatments of neosalvarsan, the greatest cure for the tropical disease, yaws, yet discovered. In six months' service on the field, Dr. Pearson has given out 2,410 of these treatments to suffering patients. When this was called to the attention of the Chicago firm they at once volunteered to send 3,000 more treatments which will go out in the care of the next missionaries going to the field.

C. O. Brown, an elder in our church at Waukegan, Illinois, is the managing superintendent of this drug firm and is the moving spirit in its interest in missionary work. He has contributed generously to the ne Congo Christian Institute both financially and in h prayerful interest.

Dr. Macartney Passes

JUST as we were going to press last month word w received of the death in Lexington, Kentucky, Dr. Thomas Benton Macartney who has been f nearly thirty years actively associated with o brotherhood's educational life. His loss will be felt general educational circles, in our own councils a most intimately by every Transylvania man a woman who came under the influence of his compe ling personality and who cherish the memory of h consecrated life.

At the time of his death on September 11, D Macartney was chairman of the Transylvania Colle faculty and head of the department of economics a sociology. He was a versatile and accomplish scholar, a wise administrator and a supremely go teacher. Dr. Macartney exemplified in his relation education the ideals desired by the church in its c leges. He was the incarnation of Christian educati

He began his work in Transylvania in 1902 as assi ant professor of Greek and Latin. In 1906 he beca professor of Greek and dean of the college. On th different occasions he was chosen as acting-presid of the institution.

Dr. Macartney graduated from Milligan College 1895. He received his M.A. and Ph.D. degrees fr the University of Virginia, and on the twentieth an versary of his service in Transylvania the curat honored him with the degree of Doctor of Laws.

He was a member of the American Historical As ciation, the Classical Association, the American So logical Society, the American Economic Associati the National Education Association, the Southern E ucation Association, the Kentucky Education Asso tion, the Classical Association of the Middle West a South, and also of Kappa Alpha order, Sigma Upsi and Phi Beta Kappa. Through these organizati Dr. Macartney rendered great service to the devel ment of higher standards of education, especially Kentucky and in the South.

It was fitting that his funeral service should be h in historic Morrison Chapel where so much of his li drama had been played, and that his colleagues on h faculty should be pallbearers.

Budget Cutting and the Missionar

LAST month WORLD CALL carried a brief staten on "The Cold Matter of Budget Cutting." suggested that there was a little more anxiety suffering in the process than appeared on the surf The foreign department of the United Christian Mi sionary Society, for instance, has had to cut $15

its budget as its share in the general cut in the ed Society budget of $43,000 for the remainder of calendar year, as authorized by the convention at le.

r a time it looked as if this might mean the post- ng of the sailing dates of several missionaries who due to go this fall to the foreign field. Quite a p was home on furlough and a few others who newly appointed had their reservations made ailing. In order that reductions might be fairly , it seemed necessary to cancel for the time the vations and keep the missionaries in this coun- ntil word came from the various fields as to how udget cut could best be met in each instance. ages therefore were sent to the mission field ask- dvice.

was thought it might be necessary for a number ese missionaries to remain home for the reason it is difficult to cut deeply into current expense on ield, which affects the workers there, and espe- the native leaders, and at the same time send he missionaries who in some cases would need a working budget. After communication with the on fields it has now been found possible to make stments such that the missionaries can return. rdingly, all of the sailings have been arranged. plan has made necessary very serious reductions e current expense budgets on a number of fields, he missionaries on the fields and the native work- ave been willing to adjust the matter in this way der that the workers from America might return eir posts.

e missionaries who are now sailing for their s are listed on page 63.

Talking Shop

T'S talk over family matters for a minute. When a member of a family gets married and leaves ome, naturally some readjustment in the family e takes place, seats are changed at the table, the ng or the dish-wiping or the social duties car- by the departing member fall to the ones left and e plans and homely habits of the family come in little shifting.

at is what has happened in the WORLD CALL staff ly. Last November our editor, W. R. Warren, be- "engaged" to the newly-established Pension l in which he had been deeply interested since it a child running around with flying pigtails as sterial Relief. His "engagement" amounted to ting half his time to the work of the Fund. On l came the announcement of his marriage. This t leaving the WORLD CALL home entirely and de- g his full time to the Pension Fund. Often he ome back to the old home and generously helped those duties about the house to which his hand long been accustomed, but it soon became appar- hat an adjustment in family matters was necessary.

WORLD CALL came into existence ten years ago as the result of merging the separate magazines published by five of the six boards which formed the United Christian Missionary Society. Although ownership is vested in the United Society and technically it is published by that society, the two other boards represented in its columns, the Board of Education and the Board of Temperance and Social Welfare, have representatives on its governing committee and have a voice in its direction.

At the last meeting of this committee it was decided, among other things, that several adjustments in the WORLD CALL family should be made. The paid editorial staff, it decided, is to consist of two members, the editor and the office editor. Bess Robbins White, who has served for six years with Mr. Warren as associate editor, becomes the new editor, and Mrs. Rose S. Rains, long associated with the work of our brotherhood through the office of her late husband, F. M. Rains, and for seven years on the staff of WORLD CALL as editorial assistant and later as office editor, continues in the latter position. In addition, voluntary service will be rendered by an advisory editor annually chosen by the World Call Committee from the United Society staff, who will share responsibility for the editorial columns, and one contributing editor from each of the other boards represented in the magazine.

President Hoover and Our Prayers

OFTEN the great mass of American men and women are inclined to feel that their individual voice in matters of national concern is of little importance. Especially is this true of Christian people who are upholding in their prayers national leaders as they wrestle with programs affecting Christian advance. This feeling is entirely unwarranted. As a matter of fact, there is not a man, however great his office, who is not susceptible to the voice of those he strives to lead, whether expressed collectively or individually. And doubly does he feel its power when it is directed, not to himself but to God.

Charles S. Macfarland of the Federal Council of Churches has recently brought this matter to the attention of Christian people in America in the following letter which our readers should ponder well:

This is a personal letter to say that as I read the statement of President Hoover yesterday (September 23), the substance of which was that he was receiving many letters expressing "universal prayer" for his efforts for world peace, and as I recalled what Elihu Root said to me at the close of the Washington Conference on the Limitation of Armament, namely, that the letters that came to the Conference saying that Christian people were praying for its success had created a fine spiritual atmosphere—I wondered whether or not our President was adequately receiving the testimony of Christian men and women by such letters as he spoke of, telling him of their prayerful sympathy. We have never had a man as President who was more responsive to popular feeling and the personal touch than he.

The Family Album

Being an Introduction to the Department of Religious Education, Its Personnel, Program and Problems

By ROY G. ROSS

Roy G. Ross, head of the department of religious education

THE year 1928-29 has been a year of transition and readjustment in the department of religious education in the United Christian Missionary Society respecting both personnel and program.

The writer has succeeded Robert M. Hopkins as head of the department. Virgil A. Sly, former regional representative in the Rocky Mountain Area, has been called as director of promotion and publicity. During the past year the summer conferences have been carried largely by Berenice Andrews as assistant to Mr. Sly on this phase of work, while a large share of the responsibility for the Leadership Training program has been borne temporarily by Dee Yoho who has divided her time between general work and the field work in West Virginia.

Cynthia Pearl Maus, pioneer young people's superintendent, with a friend in Mississippi

Recently M. E. Sadler has been called as a secretary in the department to carry Standard Leadership Training and general educational supervision. Through a special gift to the department, we were able to secure in the place of a former half-time Leadership Training Director, the services of Mr. Sadler who was for some years a member of the staff of the department serving as regional superintendent in the Chesapeake Area. This experience with the department plus three years of graduate study in Yale University, which has just led to a Doctor's degree, should enable Mr. Sadler to render conspicuous service. Also T. T. Swearingen has come to the staff as young people's superintendent in charge of young people's summer conferences. Mr. Swearingen has not yet had opportunity to formulate or project his own program, but the fine record which he has made for himself, both in his local pastorate and in his service in young people's conferences, as faculty member and director, augurs well for the future of this import phase of work for the brotherhood's young peo

After a period of four years in which the dep ment had no leadership in the field of children's work, Florence Carmichael was called in 1928 as national children's superintendent, thus giving the leadership in this field which had been so long needed. With the continued high grade leadership which Cynthia Pearl Maus and Charles Darsie have given in the young people's and adult fields respectively, the department has a staff of which it is duly proud and which it can introduce to the brotherhood with confidence.

M. E. Sadl secretary education the departm

While we are particularly happy in the recent additions, it should be noted that the headquarters staff of the department is not being enlarged, but that vacancies left unfilled during the period of transition have now been filled.

SINCE the time the United Christian Missio Society was organized, Robert M. Hopkins led the work of the department of religious educa in a masterful way. With t going of Mr. Hopkins, the dep ment has been taking stock of progress of the years since the mation of the society and sev items of progress stand out distinctly. The staff of the de ment has changed from a sta Bible school workers without cial preparation to a staff of gious educational workers equi with the best information tha colleges and universities have to

Florence Carmichael, elementary superintendent

By leadership and financial port the department has helpe make possible the rapid strid the International Council of gious Education as it in turn h tempted to provide leadership for the Evang communions of America.

harles
)arsie,
rintendent
lult work

During the past four years, there has been more than a 400 per cent increase in the amount of work done in Leadership Training. This increase in quantity has been excelled only by the increase in quality. Our local churches have been inspired to a quality of service preparation which is equivalent from an academic point of view to the work being done in the undergraduate classes of our colleges and universities. During the past year 13,138 credits were issued by our Leadership Training office to those preparing for more adequate service in the local church. When one stops to consider that a credit is issued only after a student has given at least thirty hours of special study to some one phase of the work covered by the Leadership Training cur-

im, then these figures take on a new significance.

ny are the achievements which could be recorded

respect to the young people's work. The out-

ing development, however, has come in the in-

ration and development of the summer confer-

. This movement was begun in 1920 as an ex-

ent in Christian living and leadership discovery and training. It has since that time grown to the point where 57 conferences were held this year on the American continent, led by approximately 500 faculty members and enrolling over 4,000 young people. The contribution of the conferences to the life of our churches in the home field has been so great as to challenge our fellow workers around the world. Indeed, conferences have already been begun in the Philippine Islands, Hawaiian Islands, Australia, South America, Porto Rico, Japan and in other points abroad.

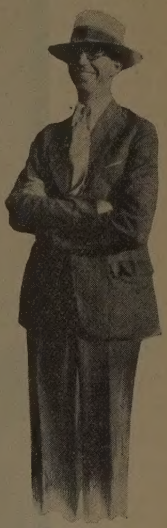
e Yoho,
istant in
program
eadership
raining

With the return of Charles Darsie from Columbia University a beginning has been made in the first real adult program of the brotherhood. While the

is still in its early stages it has been
ved cordially and holds great promise
uture valuable development.

uring the past year several other forward
s have been taken which have implica-
ns of significance for the future. Only a
of these can be mentioned here.

The curriculum commitee of the department has been enlarged to become a Curriculum Committee of the United Christian Missionary Society, thus making possible the building of a unified program for each of the various age levels of the local church. Those who have felt confused upon receiving programs from various departments of the society, which seem to be diametrically opposed, will be particularly appreciative of this step which has been taken because of the promise which it holds for the future.



Virgil Sly,
director of promotion for the department

In line with this is another development of importance, namely, the work of the Committee on Educational Approach. Growing out of the consciousness of the need of building a future program in the department on the basis of actual life situations in the local church, and the objectives of the local church, the department has led in the creation of a committee on educational approach, which has been appointed by the executive committee of the society for the purpose of surveying the activities, needs and objectives of the local church, and for the purpose of securing information upon which can be built all the future programs sponsored by the society.

A significant move has been made by the elementary superintendents of the United Society. Leaders in this field have been working for some time on a plan whereby a fairly unified and comprehensive program for children has been outlined and will be issued soon for use in various types of local church organizations for children. This attempts to correlate more closely the work now being done through our Bible schools and missionary organizations for children, and it also suggests ways and means for extending the Sunday morning school session so as to give the children of our churches the missionary instruction which they are needing in connection with the regular Sunday school session.

T. T. Swearingen,
young people's superintendent in charge of summer conferences

Berenice Andrews,
assistant with summer conferences

A real development was also begun last year

(*Continued on page* 55.)

—*New York Times Magazine.*

If leadership counts in industry, it is of vital concern in the religious world

"Good, But Dumb"

Can the Old Aphorism Apply to Religious Workers Today?

By M. E. SADLER

HUMANLY speaking, leadership is the only problem confronting the Protestant churches in America today. There is plenty of money to finance the churches. In 1928 the American people spent approximately $350,000,000 for candy and $600,000,000 for cigarettes. During the first four months of 1929 one family out of every five in America purchased a new automobile. We have money enough to adequately support the church and all its agencies, if our leaders had the ability to get it. The financing of the Kingdom of God awaits a leadership capable of challenging and inspiring our people.

More adequate buildings and equipment are needed in most churches. With the abundance of wealth which we have in America the only thing necessary in order to secure the better buildings and equipment in most cases is to get the people to really want b buildings and equipment. The American people ally get what they want and many things the not need. Thus, the securing of better buildings equipment depends upon the ability of the ch leaders to cause the people to want the improvem It is, again, a question of leadership.

There are millions of boys and girls in America receive no religious instruction. Those who b that real religion is essential to the welfare and p ress of a nation feel that this vast army of child and youth which is marching in spiritual igno to destruction and death constitutes one of our g est national perils. It, of course, is not the fau the children that they do not receive religious ins tion. Religion can become the most vital and int

ing in any life. The reason why these millions otestant and nominally Protestant children are eceiving religious instruction is that the Protes- churches have not really cared to give them re- s instruction. When the Protestant churches in ica want to teach religion to their children and the children, they will do it. Within two decades stantism could reduce the mighty army of spirit- literates in America to a corporal's guard *if it d to.* And when will the Protestant churches to do this? Not until the leaders in the church the people the significance, value and imperative sity of teaching religion. Christ's command to all people to observe all things that he com- ed will have its fulfillment only as the leaders church understand and appreciate what Christ saying. Here, as elsewhere, progress depends leadership.

eat progress has been made during the past few in the methods of religious education. More ive principles of teaching have been discovered. of extending and enriching the program have developed. In the hands of capable local lead- ese new methods and plans become exceedingly ive in teaching religion. In the hands of un- ed and incapable leaders the new plans and meth- imply add to the confusion. The trained and ble leader is the only key that unlocks the door better program of religious education.

manly speaking, and in final analysis, leadership e only problem confronting the Protestant hes in America. Given a consecrated, capable, ed leadership and all other problems will be d.

ADERSHIP has always been important in Chris- tianity. Our Master realized its importance as he ed an increasing amount of his time to the train- f the Disciples who were to represent and wit- or him in that first century. A growing number nisters today are interpreting their tasks in the of this example of Jesus. We are marching in est company in the world when we emphasize raining of leaders, for he emphasized it.

conditions of the day in which we live increase emand for trained leadership in the church. Life y complex today. There are many currents and currents. If there was ever an hour when the e obligation to be intelligent rested upon the h, that hour is now. The church or individual is characterized by that old aphorism, "Good, dumb," will have a very limited influence in ing the Kingdom of God today.

reover, effectiveness is demanded of people in all s of life today. When you visit a sales manager's in some manufacturing plant, you will find that person is living under a constant strain. He s perfectly well that unless he can sell the goods, someone else will be put in his place. Men must do what they are supposed to do and do it well or some one else will be given the opportunity. This general demand for effectiveness is getting into the minds of the American people. The church simply will not command the attention and respect of these people who are in the habit of expecting effectiveness if its work is conducted in a blundering and ineffective manner. It is not an optional matter for the church to do things decently and in order today. If the church does not do its work well it cannot hope to maintain itself.

THE case of the public and church school teachers illustrates the above point. There was a time when not much was required of the public school teacher. Today, the people demand that she shall have very special training and preparation for her work. The people see to it that when the pupil goes to the public school he is taught by a person who knows what she is teaching and how to teach it. The public school teacher today knows how to teach in an interesting and real way.

Suppose this same pupil comes to the church school, about the only place where religion is being taught in any systematic and comprehensive way today, and is taught here by a teacher who does not know how to really teach religion, one who does not know how to make religion real and vital in the life of a child. What will happen? Many people know from actual experience what happens. If religion is the only thing carelessly taught in the community, there isn't much chance that the child will have a high regard for it. The price of ineffective and blundering teaching in the church school is a generation of children and young people who ignore religion and laugh at the church. This is not a fanciful picture. The writer was for a time supervisor of the week-day church schools in Bridgeport, Connecticut. This work brought him into close and constant contact with thousands of public school pupils. As a matter of fact, boys and girls do compare the quality of church school teaching with the quality of public school teaching which they receive. If the church school teaching is inferior, it decidedly affects the attitude of the boys and girls toward religion and the church, and almost inevitably leads them to feel that religion is an inferior phase of life.

THERE is certainly no one perfect method of Leadership Training in use today. Certain plans and methods seem good to one individual, church or group and other plans and methods seem good to other individuals, churches and groups. The writer of this article is not especially concerned to have any church adopt any one particular method or plan. The most essential thing is that all churches should face

the problem and adopt *some* well thought out plans and methods for the training of their leaders. It seems strange that the average church should have no plan or provision for the solution of what it considers its most urgent problem—the lack of adequate leadership. If each church would face the sober fact that leaders are usually "made not born," it would see the importance of training its leaders. If Peter, James and John and the other ordinary fishermen had lived for a thousand years without coming under the influence, teaching and training of Jesus, they would never have been the great leaders that they were in establishing the Kingdom of God in the first century. Jesus believed that the ordinary, everyday person, could become a great leader, if given the right training and preparation. When the disciples went out from Jesus, he had told them where to go, how to act and what to say. Once, they were ordinary fishermen. Under his guidance and training, they became mighty Disciples of the Most High. Until the church, the small church, the country church, gets something of this faith in the possibility of the average person which Jesus had, and makes definite plans to develop leaders, it will drift with the tide down to the level of ineffectiveness and death.

MANY churches, perhaps the majority, feel that the Standard Leadership Training Curriculum offers the best plans and methods available for the training of church leaders. This curriculum is broad in its scope. It gives a systematic and comprehensive study of the Bible, and includes courses for the training of leaders in every phase of the social, educational, missionary and evangelistic work of the church. The texts are written and the courses are planned by the very best people in our brotherhood.

A wide variety of methods may be followed in using the Standard Leadership Curriculum. Some communities can have Standard Training Schools. Many churches could and should have local training classes as a part of their regular church school work. Individuals may take correspondence courses under very capable leaders. Special methods and plans h been worked out for small and rural churches. I lets, describing all phases of Leadership Trai work will be gladly furnished on request.

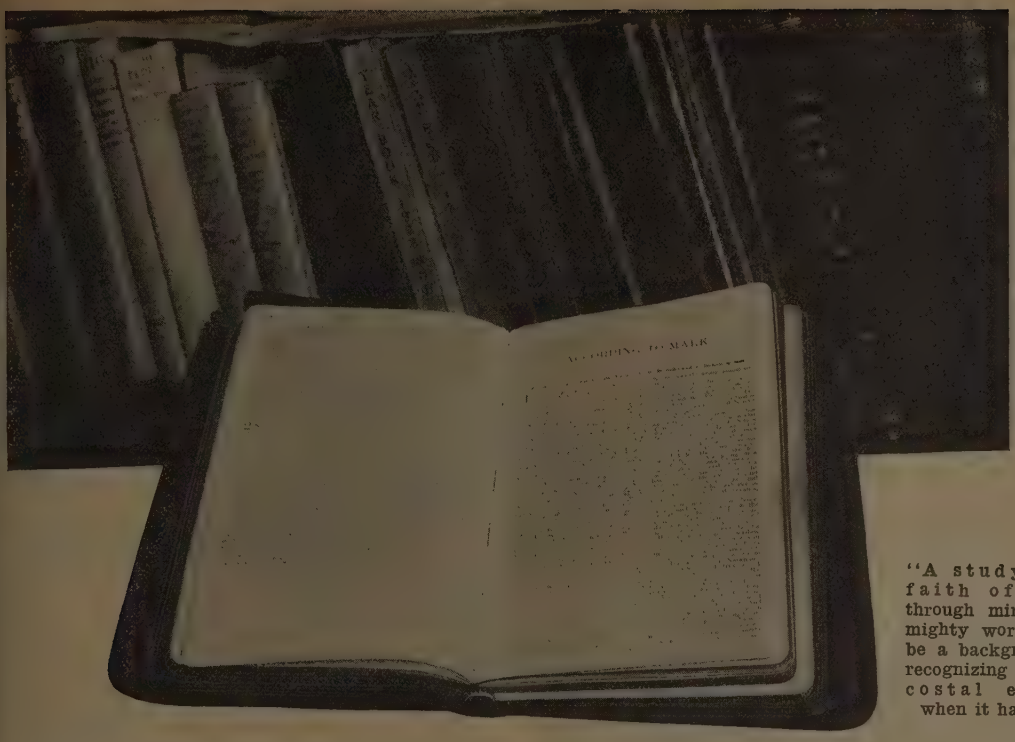
IN PREPARATION for a Pentecostal celebratic Washington in 1930, special phases of training ing the year will be emphasized by the United C tian Missionary Society. The training of parents receive special attention. The home is the basic in the church, the community, and in building Kingdom of God. As go the homes, so will go churches. No church can rise above the level of home life represented in it. No program of relig education in the local church, which ignores the place and importance of the home, can hope for marked degree of success.

Special emphasis will be given to the study of life of Christ. The greatest asset that any Chris leader can have is the spirit and attitude of Ch We will get that spirit in a real and abiding way as we carefully and prayerfully study his life. thousand pastors are being asked to teach a cours the life of Christ to 20,000 young people and ad before June 30, 1930.

The church is God's organized enterprise for sa humanity. Those who control and direct the af of the local church are engaged in the most signifi business on earth. The greatness and significanc the task demand a high quality of service. No ch will be prepared for a real Pentecostal experi unless its officers have first prepared themselves. meet this need a course on "The Duties of Ch Officers" is offered which should be taken by 1 church officers. The pastor can make a great tribution to the life of his church by carefully sidering the problems in this course with his ch officers. These parent training classes and cours the life of Christ and church officers would mak excellent combination with the midweek p meeting.

Standing beside the grave of the Unknown Soldier, Former President Coolidge said:

We do not need more national development;
We need more spiritual development.
We do not need more intellectual power;
We need more spiritual power.
We do not need more knowledge;
We need more character.
We do not need more law;
We need more religion.



"A study of the faith of Jesus through miracle and mighty works might be a background for recognizing a Pentecostal experience when it happens"

ow Will Our Churches Observe Pentecost?

By GAINES M. COOK

HE entire life of the church awaits a renewal of power. Amid a multitude of problems beyond human strength and resources the church esus Christ is turning, consistently we believe, to ed resources, seeking an ever-accelerating flow of er, vitality and life. Is this a visionary attempt bstitute a mystical, unreal means as a final at- t to save Christianity? Or is there sanity in our oach even beyond our dreams? The proposal to rate the Nineteen Hundredth Anniversary of ecost in the spirit of Pentecost A.D. 30, has met enthusiastic endorsement everywhere, the reason g, we are sure, because of a conviction that the ch has access to spiritual resources upon the ful- ent of certain human conditions.

may be asked, "Why not tarry? Why not cease activity, on the presumption that we have no t involved, and await the Holy Spirit's descent?" is not Scriptural? Does it not glorify God more t Pentecost come without effort on our part? The er ought to be clear to those who have noted that ifestations of power from above have usually been litioned upon an intelligent use of that power n channeled into human personality and en- or. Recognition of this fact is the occasion of s to prepare for Pentecost. If there are values in this celebration, we ought to use educational methods to discover them and plan wisely to appropriate them.

D. S. Cairns in his recent book, *The Faith That Rebels* says: "The malady of our time lies in its contracted thoughts of God. We think too narrowly and meanly of his power, his love and his freedom to help men." A study of the faith of Jesus through miracle and mighty works might be a background for recognizing a Pentecostal experience when it happens. The faith of Jesus observed by those who saw him perform the mighty works was expressed by a challenge to their own lives: "If ye have faith even as a grain of mustard seed, ye shall say unto this mountain, 'Be thou taken up and removed hence' and it shall obey you. And nothing shall be impossible unto you."

Perhaps more important than the emphasis of great truths about God, his Son and way of Life, is the emphasis upon the living teacher whose commission to teach children and youth is the Great Commission! Many, if not most, of these children would register little interest in the theological aspects of Pentecost, but not one would fail to respond to the radiance of personality in a teacher in whom the Pentecostal fire burns. It is not merely fires of enthusiasm that are to be kindled, but those resulting from training in the art of teaching. We cannot emphasize too strongly

the need for trained leadership. Surely the vessel of truth ought to be worthy of the message. The entire church should respond to the call to leadership training. It is revealing to learn how few officers and leaders in local churches have a comprehensive understanding of the organization, plans and purposes of their own churches. In this year of celebration of the church's birthday it is fitting that we honor the church by attempting to learn about its nature and machinery, then to discover how we may fit into its program intelligently. Beyond doubt, trained leadership is the key to the spread of knowledge which shall give intelligent direction to the spiritual renewal of Pentecostal fires.

One outstanding emphasis of Jesus is his confidence in God's limitless capacity for caring. Our churches cannot be worthy of their Pentecostal experience unless they are concerned about reaching and teaching the hosts of boys and girls who aren't in any church school, and whose home life is such that they are almost totally devoid of Christian influence. Doubtless one vital condition of any experience as that for which we seek will be the acceptance of a real concern about America's major religious problem, spiritual illiteracy. Something of an urge akin to passion must compel us to survey our communities and make direct contact with every child or young person within the possible scope of our influence.

The Christian home ought to become a major objective of Christians. We are prone to neglect a basic institution in a day of dire need, not to say a crisis, in that institution. We face community and world issues and think because we are doing good there, the home will automatically take care of itself. Adult education can put forth no better goal than to study the fundamental Christian aspects of the home and its corollary, child nurture. Aside from classes on the subject, which we agree are vital and necessary, some of the spiritual lift of these days should be devoted to actual experiments in making our homes real integers of the Kingdom of God. No more thrilling experience could come to those who have been taking their homes for granted as a convenient rooming and boarding place than to discover the spiritual significance of family life.

Because our program of education is linked with youth we ought to ask whether youth takes any interest in a Pentecostal celebration. From theological viewpoints, perhaps not. But youth always welcomes a spiritual emphasis that is real. Our summer conference program has been definitely stressing the enrichment of spiritual life, and youth's own words reveal that in the midst of the fun, fellowship and activity of conference, the element that strikes deepest is the discovery of spiritual values. No group will respond to spiritual training the coming year more readily than youth. Leaders of these conferences will especially stress the deepening of life by calling the life of J Christ to impinge on the lives of youth.

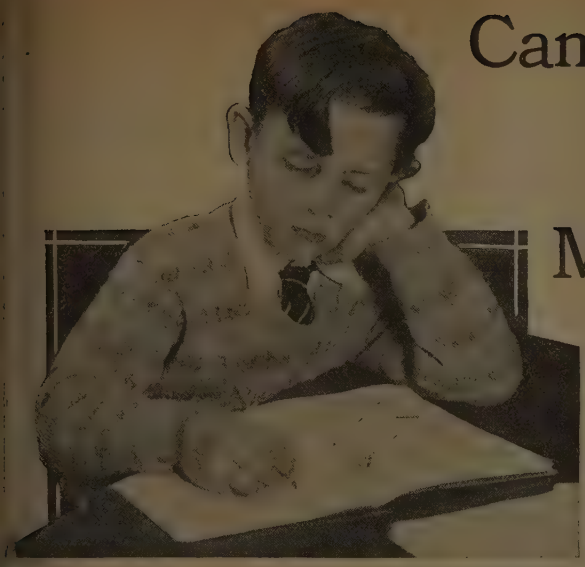
Furthermore, the missionary task of the church be accelerated by the Pentecostal fires. If we ar make the most of the interest gained, we must in pret the whole missionary enterprise. Christ ought to be acquainted with underlying motives policies as well as achievements of missions. Pe are asking "Why missions?" They have a righ know. Perhaps with children we are doing posi harm to their missionary attitudes if we insist u their gifts without making their participation an cational experience as well. The local church pro cialism of many adults can be traced to neglected phasis in youth of the world-wide task of Christia When Christians know the truth about missions will gladly share in the missionary task thro prayer and money.

The first Pentecost resulted in evangelism. Ev where churches are planning to celebrate the Nine Hundredth Anniversary of Pentecost by evangel efforts. Surely now of all times, we will cease to erate any spirit of friction between evangelism educational methods. Our sanest evangelism this will be that which is a combination of preparation decision and decision itself for Christ. In truth, n of the permanence of this year's evangelistic eff depends upon how thoroughly we teach the basis u which decisions for Christ are made. We desire e newborn Christian to be fruitful. Provision fo intelligent acceptance of Christ and a follow-up te ing of the implications of that acceptance wil much to stabilize and conserve our evangelistic eff

The educational aspects of so important a cele tion in the Christian church are by no means lim to the above emphases. Enrichment of a complete is our goal. Spiritual vitality gained from spiri living is the end we seek. "Learn of me and I give you life."

Two Protestant Bodies Antic pate Merger

SLOWLY is Protestantism becoming unity-mi When the General Convention of the Chri Church (headquarters at Dayton, Ohio) meet Piqua, Ohio, on October 22, the chief item on agenda will be the proposal for union with the tional Council of the Congregational Churches. Congregationalists at their biennial meeting he Detroit last June have already ratified the prop Just how all the troublesome questions of or unity will be worked out has not been announce a healthy indication that there is a will to unite merging already, in anticipation of union, of two logical schools—one of the Congregationalist Atlanta, Georgia, and the other of the Chri Church in North Carolina. The religious world await with interest news from the Piqua conve



Can Religion Be Put Into Modern Education?

By WILFRED E. POWELL

Professor, Phillips University, Enid, Oklahoma

WHAT is wrong with American education? The question is often asked and numerous and varied answers are made to it. With most of se we are not here concerned. No doubt there is ch less wrong with our education than the captious tic would have us believe. And of those defects ich have often given concern to the friends of the ool, perhaps most will have to be left for the ex- ts to discuss. But there is one need that has been n with increasing clearness during the past few ades. It is the need of a larger and more whole- ae emphasis upon religion. In this regard Ameri- n education has been lacking. It has not been hly successful in the "formation of character, the ture of the spirit, the building of the soul. We do rything else well," says Rufus M. Jones, "except t those imponderable things which are, after all, of preme importance."

There are many reasons for this lack in our educa- n. To some extent, at least, it may be traced to rent educational theory. If a Christian, in times st, had been asked concerning the aim of education, would have answered somewhat as did Milton: he end of learning is . . . . to know God aright, d out of that knowledge to love him, to imitate him, be like him." That note, however, is seldom struck writings upon education today. These works view e end of education, rather, in terms of fitting men in practical way for the life of their time. There is ich of great worth in them. But they have little to y about knowing God or imitating him. The process ey describe would make men over not into the like- ss of the Divine Image, but into the likeness of their llows. It would have them waste little time striving fter such an elusive goal as perfection, but would ve them lead a fairly satisfactory life in a fairly tisfactory world. When education accords with this eory it may, perhaps, become more practical, but there is a strong tendency for it to become less religious. Its religious purpose is to a large extent lost sight of. The school becomes a civic and, for the most part, a secular institution.

But the small recognition given to religion by education, in the immediate past, was perhaps chiefly due to conditions arising in connection with the growth of the public school system. It was, no doubt, inevitable that a state-controlled and tax-supported school should undergo a process of secularization. But sectarian suspicion and rivalry among the churches, together with other forces that were at work, tended to push the exclusion of religion to absurd extremes. The school became much more secular than it had any right to be. Thus it was possible, a few years ago, for one who had made a careful study of the content of public school readers to say: "Only this morning I examined sixteen readers, representing different series published during the last five years, and not one had any reference to a Supreme Being." There were also those who maintained that, in the public school, "religious motivation may not be used; the name of God may not be used."

THE inadequate provision for the religious element in American education must also be traced to the inaction of the church. From the beginning the church had been charged with the obligation to teach; but her responsibility was vastly increased by the secularization of the school. She then had a double duty as a teacher of the youth of the land. Yet this phase of her work was, for the most part, considered of quite secondary importance, and only a meager provision was made for it. The failure of the church to maintain a vigorous and effective teaching program was thus one reason for the small place of religion in education.

But there are many evidences that the tide has turned. The Christian conscience is becoming awakened to the fact that, since religion is one of the most important concerns of life, its neglect by education may well lead to serious consequences. In recent

years there has been a new emphasis, therefore, upon the religious aspects of the educational task. It has found expression in the discussions of groups of educators. The church has recognized it, and it has given new significance to her teaching work. It has led both schoolmen and churchmen to seek ways of putting religion in education. As a result, the school is becoming more religious. And the church is becoming more educational.

Here is a recent declaration of an important body of educators concerning the work of the high school. "No greater task," they say, "rests upon the secondary school than to help its pupils to find their God." The statement is a part of an official report of a committee of the National Education Association. In the report attention is called to the need of the individual for the kind of orientation to life and destiny that religion can give. The committee also points out that, while many difficulties are involved in finding the way to meet this need, one thing is quite certain: the problem can never be solved by ignoring it.

THE clearer recognition of the need of education for religion has led to many changes in school practice. At the level of the elementary grades, as well as in the high schools and universities, numerous experiments have been carried on in an effort to give religion its rightful place in the school program. Courses on the Bible and other religious subjects have been included in the curriculum and, in many cases, a larger place has been given to outside activities of a religious sort. Many of the plans involve some kind of cooperation between church and school and really depend for their effectiveness upon the wholehearted support of the church. But there are schools that have shouldered the responsibility themselves. A survey made in 1927, under the direction of Professor Bower, revealed the fact that in some communities religious education is offered "as a regular part of the public school program, in public school buildings, on public school funds, and for credit on precisely the same basis as English, history or mathematics."

In all this experimentation mistakes have, no doubt, often been made. Some of the plans that have been tried will prove unfruitful. But the significant thing about them is that they indicate the recognition of a need and show a willingness to do something to meet it. The matter will not rest until the problem is solved.

But whatever may or may not be possible in the public school, chief responsibility in the task of putting religion in modern education must be borne by the church. The school should be as religious as it can be, but it has many obvious limitations. On the other hand, it is the distinctive function of the church to keep to the front the spiritual interpretation of life and to develop in all whom she teaches those qualities of brotherliness and reverence, of aspiration and devotion to the will of God, which are the core of the religious attitude. If the church were thoroughly effective in her teaching work, she would gain a position of increasing power among the agencies that contribute toward the total enterprise of education. Thus religion would come more nearly to have, in our educational life, the place that rightly belongs to it.

THERE are many indications that something of this kind is now taking place. In recent years the church has taken up her teaching work with greater thoroughness. New agencies have been developed and old ones have been strengthened. There has been a more adequate provision of the financial support necessary for an effective program. Educational buildings have been erected and directors of education have been employed. The church has grappled with the problem of training a teaching leadership and has begun to work toward its solution. But all this, only a beginning has as yet been made. But almost every local church has felt at least something of the influence of the movement and, in many of the larger churches, there has been good progress toward a thoroughly adequate program.

There is, then, in process of development, a new church school. It is an educational institution. It is housed in an adequate building. Its lesson materials are of a high quality. It has a staff of well-equipped teachers. Its program is one of widening scope and provides for both Sunday and week-day sessions. Its pupils have opportunity, under guidance, to work and play; to study and worship. And throughout all that it does, it seeks to bring those who come under its care into a truly Christian fellowship and helps them learn to live the Christian life.

This school can make a contribution of incalculable value to American education. And it will be given its rightful recognition by the schools of the state. The movement to give public school credit for religious education has made steady progress in recent years and a quarter of a million pupils is probably a conservative estimate of the number of children now enrolled in schools of religion held during the week and, generally, on public school time. Through the new church school, because of its growing effectiveness and its widening scope, much will be done toward making religion a vital factor in modern educatio

Processing Men

ifty-Seven Young People's Summer Conferences Held This Year Enlisted Over Four Thousand Students

By WILBUR KIRBY

WE ALL admit our educational training course breaks seriously at the teen-age. This is the period when 60 per cent quit public school— per cent quit Sunday school. Less than 5 per cent o enter college complete the course. With e most wonderful equipment for education e world ever knew our young folk during e ages from fifteen to eighteen are the orld's Champion Quitters. Later in life, en stress and strain, catastrophy and heart eak test men to the limit, the physical and dustrial breakdown is terrific. Less than 10 r cent of men and women in America today nerge from this period reasonably strong health and financially self-sustaining.

The Young People's Summer Conference ovement calls to youth at a strategic time, hen the lure of a job with financial income id social contacts begin to pull them away om school and church. Just at the time hen they should nail up a few standards id hold to them for the next twenty years ith careful preparation they thoughtlessly carelessly turn away for a gayer, freer fe. Conference says: "Come out of the me church and the local environment; come way from the artificial lures of life; sit with group of your own age for a week; spend ery day for seven days, two weeks if possible, onestly, seriously living s you believe the ideal an and woman should ve based on the fourfold fe plan of Jesus."

At conference every con- ition is made favorable or the spiritual charging f mind and heart with otives and purposes that vill be most helpful for ife's journey—for "proc- ssing" these young peo- le.

Conference causes youth o turn the searchlight up- m themselves, and say— 'Who are we as a unit of society out on the highway of life and whither bound?" Self-analysis, fourfold charting, new ideals, mark an epoch in their thoughts and plans.

Yes, it's Dr. C. L. Pickett of the Philippine Islands on "dress parade" at conference

Fellowship with strong, virile men and women on the faculty often bring helpful contacts to the young boy on the threshold of manhood just at the time when no one in the home town seems to understand him. The uplifting influence of dynamic personalities inspires and fires him. For this reason the conference movement should have the best in its deans and instructors. New friendships with other boys and girls of like mind and purpose bring a companionship that makes real in human hearts the Kingdom of God on earth. Christian citizenship becomes a matter of careful consideration and eventually enlists youth's life interest and devotion.

At conference everyone plays the game. In the local church less than 50 per cent play the game whole-heartedly. Latent talent for leadership here springs up. The urge for achievement expresses itself.

In its broadest sense conference is a short, intensive training course of one week each year for four years, designed, first, to keep youth headed for a constructive life program for themselves; second, to prepare them for better service in kingdom building through the church and all helpful community agencies. It is a movement which at the present rate of increase will enlist hundreds of thousands annually by 1940. Then it will become a universally positive factor in every aggressive church program. It will continue as long as it meets the real needs of youth. This method has been used by the Y. M. C. A. for forty-five years and has been found invaluable. Their program could not be successfully carried

The long, the short, the thick, the thin, at the Tennessee Young People's Conference

through without the summer schools, particularly for executives and leaders. The church can profit by their method and experience.

I asked a mother in southern Ohio, "What did conference do for your son?" She answered, "If it did nothing more than cause him to take care of his room it was worth all it cost." A youth who missed a few points and failed to graduate with his high-school class (his father dead, mother seriously injured by accident) said, "Young men have found a better way at conference; wild oats are unnecessary." He took special summer work, made up school credits and spent his only week of vacation at conference.

Struggle makes the man, and conference helps to supply the urge that carries youth through to a finished course. Two men, young in spirit, old in experience, both past fifty years of age, having seen the ups and downs of life and experienced the usual problems in the local church, looked me in the eye as we strolled about the conference campus and said, "Kirby, we come to conference every year—wouldn't miss it for anything, for we get an uplift, a spiritual fire that enables us to carry on aggressively through the year. No other stimulus equals the conference fire."

A mother whose reckless husband ran away and left her said, "Life in our home has been hell for four years. Our daughter, a conference student, certainly found help and comfort from her conference contacts. She carries on with mother and fills her place in helpful church service." Tragedy and death strike all too soon at the heart of youth. When the home is upset, when church relations are unhappy, when teachers misunderstand, then come tears and heart-weariness. Fortunate indeed are those young people who in the quiet of Morning Watch or Evening Vesper at conference have found God and comfort in his word.

In the task of world uplift, missionaries find that youth is the raw material on which they must concentrate because mature adult life is too short-lived. Progress on the mission field is by the growing method. Character there, as here, is the result of struggle and effort used constructively. When our conference movement in America enlists fifty thousand students annually and radiates to the youth who will make the new day in mission lands, there will be felt an uplifting urge that will bring to pass the abundant life.

If the leaders of our local churches today sense their opportunities aright they will enlist an ever-increasing number of youth in this conference movement, leaving no stone unturned to adequately prepare them for the stress and strain of life, and for fruitful service as they mature in the fellowship of Christ and their fellow men.

Ramsay MacDonald's Appreciation of the Missionary

IN VIEW of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness lending them the idea of responsibility to the universe. I think the missionary requires no further justification."

The morning set-up at conference is good for both body and soul

Is Your One-Room Sunday School a Bedlam?

Then the Fault is Yours—Here's How One School Transformed It

By FLORENCE CARMICHAEL

WHAT ails the small school? We hear many ailments suggested these days by those who claim to know from both observation and experie:e. Among them are inferiority complex; lack of alified leadership; lack of a modern building in ich to administer a modern "highbrow" program religious education; lack of equipment for room l pupils; lack of suitable literature; lack of suffint pupils to grade the school properly; lack of a l-time minister and so on and so forth.

Much of this is all too true and we deeply regret it, npathize with it and are doing a number of things help effect a cure, but the writer would like to stir and mix well with all of these troubles more Vision, re Desire, more Work, on the part of the tire membership and not just a v trained and willing lead- and would then like to nd by and watch the read dough" of re- gious education rise d spill out of the n.

But aren't there me real advantages the small school? any small schools are lo- ted in villages or country stricts. Here life is more simple d there are fewer competitive interests an in a city. The community, through its public and urch schools, can set its own social and recreational andards.

Increasingly small schools are becoming appreciative their peculiar advantages and refusing to be utterly nprogressive because of a few disadvantages. Some them are making our larger churches ashamed of eir progress in comparison.

A friend—Mrs. B we'll say—heard of a school that as making real progress so she went to visit it on the ird Sunday in November one year ago.

She arrived about 9:15. Only a few were present she had time to study the room. She found that all e pews had been removed from the front part of e room and small chairs had been substituted. Those one corner were twelve inches high and those in the other fourteen. This told her that one corner was for the Beginners group and the other for Primary. The chairs were painted an apple green. There was a small folding table of the same shade on the Primary side.

A green velvet carpet covered the front part of the church and pulpit and aisles. There was a heavy curtain of dark green burlap hanging across the room separating this front space from the remainder of the room. It was firmly and neatly hung so the appearance was not in the least unsightly.

There was a beaver-board screen made in two panels, one for pictures and posters and the other for blackboard work. It was placed on steel slides. It stood on one side of the children and near the teacher. It helped make the corner into sort of a little room. On the wall side was a window which gave ample light. It was covered with a cream colored cloth known as "theatrical gauze." It was fresh and clean and gave the corner a "homey" appearance. Under the windows hung a panel of beaver board covered with a piece of dark green burlap.

Mrs. B soon noticed that the children who had arrived early had gathered in their corner—the smaller ones working on their chairs and the older ones on their table. The Beginners were cutting—from old magazines—pictures of "some good gifts from the Heavenly Father," which come to us in the month of November, and were putting them on the lower panel. The Primary group were making a cooperative poster under the guidance of a young woman—showing the various races that help us to have a good Thanksgiving dinner.

Mrs. B thought this all looked interesting but wondered how they ever managed to have any sort of a worship program. "Doesn't their singing distract the adult school?" she finally asked.

"Not at all," said the Elementary Superintendent. "You see, while the Beginners and Primary groups

have their worship programs, the adults—that is all those from the Junior age up—are having their lessons. The children sing softly and reverently so the adults never seem to mind it. Of course just as soon as we can fix up the downstairs of the home nearest here for these younger children, we will do so; but in the meantime we are doing the best we can for every year means much in a child's life."

"Have you no Nursery or Cradle Roll Class?" asked Mrs. B. "Oh, yes indeed, just peep into that baptistry room on the left and see them playing and working and learning Christian attitudes and habits through their brief stories and their play and work."

Here the conversation ended, for the large curtain was pushed back from the center of the room to the edge of the class screens. A quiet march was played and all the large folk marched forward and filled the pews. Mrs. B's attention was called to the fact that each class—or department as it was designated—had a definite place in which to sit. The following program was given, for it was the Sunday prior to Thanksgiving:

Theme—Gratitude

1. Quiet music: *Come Ye Thankful People Come.*
2. Call to Worship: "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase, and God, even our God, shall bless us."
3. Doxology (all standing).
4. Invocation by pastor (all remain standing).
5. Hundredth Psalm repeated in unison, with the Junior group leading.
6. Song: *Come Ye Thankful People Come.*
7. Story: "The Master of the Harvest." (Told by Miss Y, a member of the Senior Department.)
8. Hymn: *We Plough the Fields and Scatter.*
9. Prayer: Gratitude for the gifts of the harvest. (By Mrs. S, a member of the Adult Department.)
10. Offertory Service:
    a. "Every good gift and every perfect gift is from above and cometh down from the Heavenly Father. Freely ye have received, freely give." (Repeated in unison by all.)
    b. Brief talk by Mr. G, a member of the Young People's Department, concerning the taking of an offering for Home Missions on the following Sunday. (The following was noted by Mrs. B, in her little book: He told of how the money would be used by our agency, the U. C. M. S., and of the great need at this time. He also announced the pageant to be given on the following Sunday during the church hour by the Young People's Department. He reported how near each department was to the offering goal assigned it.)
11. Recessional for any who are compelled to leave and for children to join their parents during the church service.

Mrs. B noted that each had a printed program. She afterwards learned that the Juniors and Intermediates were responsible for running these off on a home-made hectograph each week and for distributing them at the close of the school for the following Sunday. She was wonderfully pleased with the entire service. She asked the general and elementary superintendents for a conference at the close of the church service. In her notebook she wrote down the following bits of conversation:

"It all started as a result of the two of ús attendi a state convention a year ago this last October."

"We first started a workers' conference becau we had something to tell."

"We invited one of our field workers to visit during the month of December. He introduced us the 'Program of Work for the Non-Departmentaliz School.'"

"We called a Workers' Conference soon afterwa and carefully graded our school. We were asham of our rating and agreed on how much we would tempt this year."

"We appointed a committee on education to h steer us and placed on it some enthusiastic, intellig and consecrated young people, as well as adults."

"We subscribed for the *Bethany Church Sch Guide* and the *International Journal of Religious E cation.* We introduced a small workers' library."

"Some of the results so far are:

"We have regained the majority of young people a adults whom we had lost in previous years.

"We seem to have the whole-hearted interest a support of every age because we show an interest each and try to use each.

"We have three persons taking a correspond course in Teacher Training.

"We are having requests for a Community Lead ship School this year.

"We have started a Church Night and the pu school is cooperating with us. We meet as a chu family every Tuesday night. First we all play gether; then worship, then engage in conference study.

"Departmental meetings are held lastly for the pu pose of practicing assigned work on the follow Sunday's program, or for discussing any prob peculiar to the group. The children have their cial missionary instruction on this night and considerable amount of expressional work in the of dramatization and handwork.

"We hope to introduce for special study as t goes on, teacher training, stewardship, evangel missions and church history. I can see, Mrs. B, feel we have undertaken a rather ambitious progr but we believe it pays to hitch our wagon to a and at the same time put plenty of grease on axle," said the superintendent.

Mrs. B said, "Well, I must confess we have o neither in our school, but just give me the addres some of that material and some of those workers then come visit us one year hence, and see if haven't at least "hitched up" and started towa higher worthier goal. The words of the great sionary leader Carey condemn me just now as would and should many another worker in a s school. "Expect great things from God, attempt g things for God."

The New Idea in Teaching Religion

As a Process Dealing With Life

By GLENN McRAE

"WHAT new idea have you been promoting since vacation?" As early as September 11, this question was put to a leader in religious cation. Such a question may imply one of several igs. The leader may be constantly promoting some- ig and in need of a rebuke. Religious educators be faddists. Or religious education may be a ement of frequent changes.

Whatever was back of the question, the fact remains t within the past five years no movement has been lergoing more significant and frequent changes than the movement in religious education. Under every rning's sun there has been something new. These nges have not been due to "promoters" or faddists, to searching study and careful evaluation of every sent-day process of teaching religion.

Some common agreements are being reached by the lers of the movement. One of these is that teach- religion is not the mere presentation of subject- tter, but is rather a process of guiding life, of help- persons to live religiously. And it is further eed that teaching so conceived shall be measured by ults in actual living. These statements represent victions the leaders of religious education are com- to hold.

All the discussions, often technical, of a new cur- ulum are reducible to this. Teaching religion is a ocess of helping persons to live religious lives. And ching religion from the Christian standpoint is a tter of helping persons live the kind of life Jesus ght was acceptable to God.

What does this new kind of teaching mean?

It means, first of all, an acceptance of Jesus' point view in putting humanity first. Jesus valued hu- n beings above all else. To him men were of greater rth than customs or institutions. When his disciples re criticized for plucking a few heads of wheat on e sabbath, he replied that man was not made for the bbath, but that the sabbath was made for man. Man ne first. Laws, customs, institutions were good only they helped men. They were never ends in them- ves.

In the new program of religious education, this same phasis will be made upon the worth of human beings. e church will exist for them. Lesson materials— en the Scriptures—will be used as means and will ve value only when so used.

This new kind of teaching will have the vitality of e itself. The teacher will be dealing with life processes. This is but another way of saying that the teacher will be helping the pupil to make Christian choices, to appreciate the Christian way of life, to understand Jesus' teaching, and to work out Christian solutions to the perplexing problems of life. If a young person is faced with the question of deciding what his future occupation will be, the teacher will help the young person to discover the guiding principles for making a Christian choice. If an adult is in the midst of business life, the teacher will help this person to face the problems of the business world from the standpoint of what is Christian in them. In other words, the teacher is concerned first with the situations that confront his pupils and then with helping his pupils to discover and live the Christian way in all these complex situations. The pupil—his needs, his problems, his interests, his ambitions—is the first concern of the teacher in the new program of religious education. And the pupil, being of first importance, makes teaching vital.

SUCH an approach will transform teaching. It will no longer be the drudgery it is in some quarters today. It will be a thrilling, creative work. Teachers will find themselves co-partners with God in the task of developing a new race of men.

Teaching in what is now called an experience-centered curriculum will in the end prove to be no more difficult than teaching in the present subject-centered system, provided the work is well done in both cases. In subject-centered teaching, it may be easier to "get by." But teaching should not be measured by "getting by." Its test is in its attainment of its objectives. And when one considers the widespread ignorance of the present generation in matters concerning the Bible, which is the center of the present system, the conclusion is that teaching has not been any too successful. And when teachers familiarize themselves with the methods of life-centered teaching, results in Christian living will be more nearly assured.

When this new curriculum is actually in operation in the local church, how will it look? What changes will have taken place?

In the first place, teachers will have a new point of view. They will see life to be of more importance than materials. They will be concerned with the development of life. What the pupil memorizes, what he knows, will be but a part of educational attainments. What he feels, how he acts, to what he aspires,

his dreams, his hopes, his choices—all will be considered by the teacher in the new system.

Again, new materials will be in the hands of teachers and pupils. In appearance these may not seem different from what now exists. But the point of view will be changed. Teachers who try to put life at the center of the teaching process will find helps rather than hindrances. Different methods will be suggested. The chief change will be in aim.

When once the point of view is accepted that life is of greatest worth, then organizations and programs will be modified accordingly. Organizations will be set up in whatever form is necessary to attain the objectives. Programs will be plans for realizing the desired ends. In other words, the objectives, which center in life, will determine the form of organization and the kind of plan used.

An important change will occur at the point where results are checked in the teaching process. Heretofore, if any test has been made, it has been by way of finding out what information the pupil has attained or what he has memorized. In the new system the teacher's work will be tested by what the pupil has become and by what he does. Does the pupil try to make his choices and decisions from the standpoint of the principles of Christ? Does he have a growing appreciation of the church, the Bible, other races, his friends? Is he able to cooperate in a group in a better way? Does he try to do his share? These and many other questions will the teacher in the new system ask concerning the results of his work.

These changes when made will be far-reaching in their results. They will yield fruitage in better Christian living. Above all it should be kept in mind that religious educators are pointing the church to the emphasis and a point of view which Jesus made. He emphasized the worth of human life. He put persons first. And he who would teach religion will find himself in at least one way walking in the footsteps of Jesus who was worthy of being called the Master Teacher.

The Thanks That Never Reached God

By WALLACE H. FINCH

HIS home gave him shelter
And rest for his weariness,
Folk to love, and great books to read;
Gave laughter and cheer
To chase away his care
When sadness came,
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

HIS city gave him friendship,
Streets he knew, and open doors,
And neighbors calling him by name;
Familiar sounds and scenes
That knew him well,
And memories,
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

HIS State gave him beauty,
Rolling hills, and sun-kissed waters,
Roads winding out to forests cool,
Deep woods and brooks that sang
All day and all the night
In melody;
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

HIS country gave him glory,
Great names to cherish, hero souls
To shame him when he faltered in the way,
Vast spaces, cities, lakes, and rivers,
Great mountains—and a flag
Above it all;
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

—*Northwestern Christian Advocate.*

ey have no pact to sign—our peaceful dead.
Pacts are for trembling hands and heads grown gray.
n million graves record what youth has said,
And cannot now un-say.

ey have no pact to sign—our quiet dead
Whose eyes in that eternal peace are drowned.
ge doubts and wakes, and asks if night be fled;
But youth sleeps sound.

They have no pact to sign—our faithful dead.
Theirs is a deeper pledge, unseen, unheard,
Sealed in the dark, unwritten, sealed with red;
And they will keep their word.

They have no pact to sign—our happy dead.
But if, O God, if WE should sign in vain,
With dreadful eyes, out of each narrow bed,
Our dead will rise again.

—ALFRED NOYES in the *New York Times Magazine.*

s the Kellogg Treaty Making Peace?

Reviewing Its Efficacy After a Year's Trial

By ALVA W. TAYLOR

BOTH the weakness and the potential strength of the Pact of Paris are illustrated in the present dispute between Russia and China in Manuria. The governments of both countries signed the ict. In so doing they agreed to renounce war as a eans of settling disputes. When violence first met olence in their dispute Secretary Stimson cabled th governments reminding them of their signatures id pledges. Both replied that they recognized their ligations and both said they were anxious to avoid ar. But up to the time of this writing war still reatens because the treaty both have signed prodes no established intermediary to arbitrate a peace. Both nations profess eagerness to conciliate but it difficult even to set up a conciliation committee hen the temper of war is on. Each believes itself ght and the other wrong. When you believe your ause is just and someone is attempting to take adantage of you, you will, if the matter is important, efend your right. If there is an established court ou will defend it before the court; if there is none ou have no recourse but to defend it as best you can. The weakness of the Kellogg treaty as a practical strument to stop war is twofold, as illustrated in is case; it provides no judicial machinery and its akers admit the right of any nation to make war pon the plea of self-defense. This admission, if the ellogg treaty was our only peace treaty, would in ict legalize every probable war, because all wars toay are declared to be in self-defense, or in defense of ational rights which is the same thing.

While the Russian-Chinese dispute illustrates the tility of the treaty as a practical instrument for ttling actual disputes, it also illustrates the potential trength of this great moral declaration. We say "potential" rather than present strength because a eace compact that offers no solution to a present disute possesses no present strength. Its potential strength is illustrated in the fact that both powers acknowledge their moral obligation to it. Instrument it with the practical machinery of conciliation and arbitration and its moral force is made potent.

On the other hand it puts moral force behind those instruments of peacemaking already in existence. The declared desire of the Labor government of Great Britain to have the terms of the Pact incorporated into the Covenant of the League of Nations is perhaps at one and the same time the single greatest step the League could take at this time; it is an action, too, that would save the Pact from the dusty files of good intentions nobly expressed and ignobly left without the means of realization. The Pact has power only as it is linked up with those practical instruments for the settlement of disputes which have been slowly and painfully worked out since the Great War; and these instruments will receive a mighty moral strengthening when the fundamental declarations of the Pact are incorporated into their terms.

It was easy to get the Pact signed because it avoided the difficulties of providing concrete ways to settle disputes. It is like an habitual alcoholic making good resolutions on New Year's Day without taking the medical cure for his otherwise incurable habit. No one wants war any more; therefore it is easy to renounce it as an instrument of national policy. But no one intends to surrender what he believes to be his right. How to procure an assurance of safety and justice in a world that is without established law or courts with jurisdiction, is altogether another matter —and setting up the law and the courts has hitherto been an almost insuperable difficulty.

Quite another story and a more encouraging one is that of the recent dispute between Bolivia and Paraguay. The boundry line between them has never been agreed upon and as the time comes nearer when the rich forests and oil reserves of the wild territory

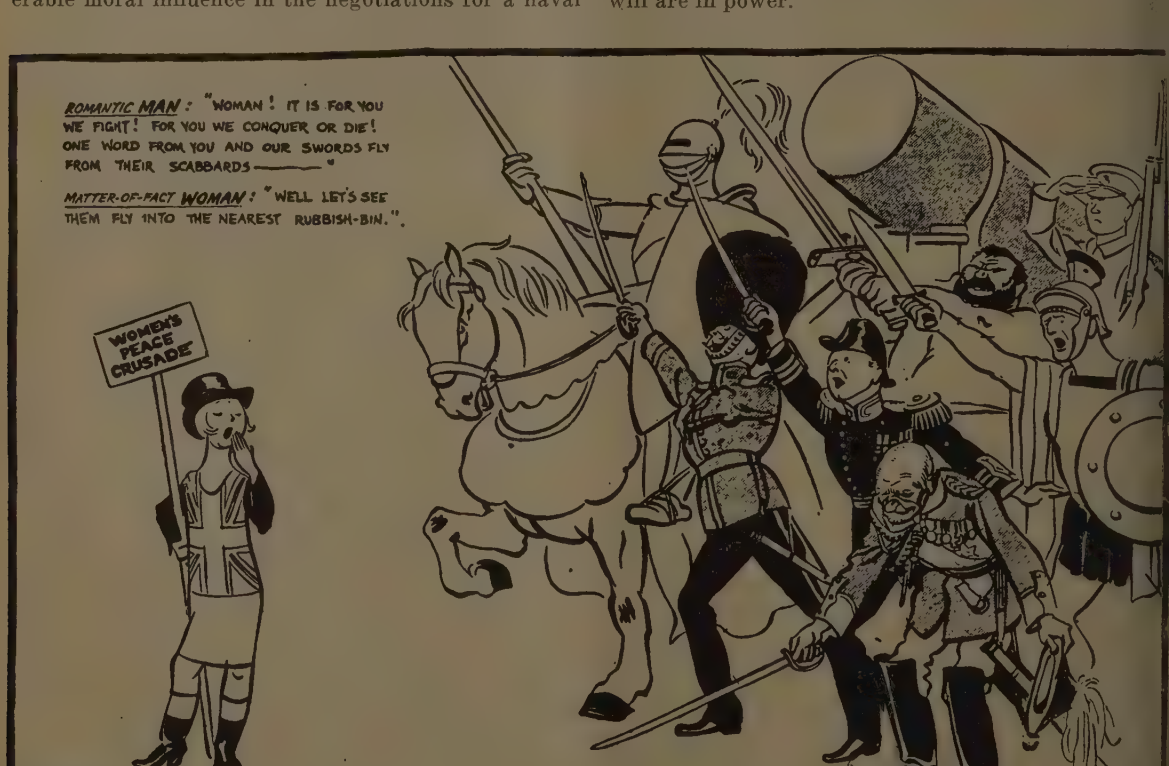
under controversy will be of immense value, the controversy breaks out into open dispute. Each country believes it has sovereign rights to protect, and incident after incident sharpens patriotic loyalty for conflict. An overt act by one on the frontier sends ten thousand young men into the capital of the other, marching and singing patriotic songs and offering their lives for a bit of land that not one of them will ever see except he be sent to die upon it.

But when war is threatened in this case one violent act is not allowed to beget another until inflamed patriotism makes it impossible to make peace. Both governments have signed the Covenant of the League of Nations and at Geneva the machinery of international law and order, primitive though it is as yet, is established and ready for action. Both governments are here also reminded of their obligations as signatories and both acknowledge them. They are not then left hung upon a pious resolution, howsoever noble, but are provided with the instruments with which disputes can be settled. The machinery of arbitration is set in motion, the Pan-American conference is made the intermediary empowered to set up a court known as an arbitration committee, both governments bind themselves to accept its award. It is today engaged in the long task of deciding the historic controversy.

The Kellogg treaty is without doubt a no inconsiderable moral influence in the negotiations for a naval entente now on between the United States and Grea Britain. It has helped to prepare and commit publi opinion. Yet like all moral declarations that are lef without concrete means of realization it becomes po tent even morally, only when someone chooses to use i

Of course it is disillusioning to find that the negotia tions to date provide for no actual reduction in nava vessels but only for a future limitation—a limitatio that not only provides for no reduction in our cas but for an actual increase. A semi-official statemer on progress in the negotiations admits that "parity on the basis upon which negotiations are now proceed ing would allow the completion of thirteen of th fifteen cruisers which Congress authorized as a sa donic sequel to the ratification of the Pact, but wi add five others of smaller tonnage.

Even with this regrettable fact we must welcom the effort of Ramsay MacDonald and President Hoove as a step in the right direction, for it means turnin from naval competition to naval agreement; it is a ready changing national states of mind and may mea more, in the end, as a step in mental disarmamer than in actual naval reduction. After all, until ther is mental disarmament there can be no great measur of reduction in arms. Until nations feel secure ther can be no real disarmament. The Kellogg treat helps in the mental disarmament when men of goo will are in power.


ROMANTIC MAN: "WOMAN! IT IS FOR YOU WE FIGHT! FOR YOU WE CONQUER OR DIE! ONE WORD FROM YOU AND OUR SWORDS FLY FROM THEIR SCABBARDS ——— "
MATTER-OF-FACT WOMAN: "WELL LET'S SEE THEM FLY INTO THE NEAREST RUBBISH-BIN.".
WOMEN'S PEACE CRUSADE
LOW

THE SANER SEX.

Reprinted from "The Evening Standard" of May 9, 1929. Distributed by the Women's Peace Crusade, 55 Cower St., London, W. C. Printed by Hodgsons, Ltd., Newton St., W. C. 2.

Again the School Bell Calls

What It Says This Year

By GRANT K. LEWIS

AGAIN the school bell is calling to their tasks the fifteen hundred students enrolled in schools operated by the home department of the United ristian Missionary Society. These are the Acad- ies at Hazel Green, Kentucky, and Livingston, nnessee, for the Highlanders; and Southern Chris- n Institute in Mississippi, Piedmont Christian In- tute in Virginia, and Jarvis Christian College in xas, for Negroes.

Hazel Green Academy

Report reaches us that the school at Hazel Green ened this year under promising conditions. More w pupils than for many years are enrolled. Prin- al Henry A. Stovall and his wife are greatly be- ved and enjoy the confidence of the community as ll as of the growing constituency. Principal Stovall s secured a faculty of ten well-trained teachers. mong these is James Quinn of Paris, Kentucky, who ll preach for the church and thus render a double rvice. There were 126 in the Sunday school the day s work began. While old faces are missed new ones ke their places, and the Lord's work goes forward.

Livingston Academy

It was our pleasure recently to visit Livingston cademy. The school had opened the previous week. chapel of devotional services was lead by the pastor the Baptist church. I never addressed a keener roup of more than 200 youths. Professor L. W. outchens has gathered about him a talented faculty Christian people. R. L. Riddell, pastor of the hristian Church, is teaching the Bible course in the nior year. The church is making good progress nder his leadership. Mrs. Effie Campbell is dean to wenty-five girls from the mountains residing in the ormitory. Emerson Anderson leads a busy life as eacher, athletic director, and house master for eleven nountain boys. Our two dormitories are full and the pirit of school and community leaves nothing to be esired.

Many friends, especially groups in Vine Street hurch, Nashville, Tennessee, and First Church, hattanooga, Tennessee, have made possible the decora- ions and furnishings for the girls' dormitory.

The County School Board of Overton County con- inues in hearty cooperation in the project of taking ver the entire support of the high school as soon as ossible. Two years ago, the United Society was spending $15,000 on this school. This year, it was reduced to $10,200. Next year it reduces to $5,000, and thereafter the school becomes self-supporting. This will enable the society to transfer its funds from high school work to the support of religious education.

The future policy for our work among the Highlanders in Tennessee has not been fully determined, except that it will be continued, and with emphasis on religious education and training. Our work will probably center around the church and dormitory. By means of Christian atmosphere and under the influence of a strong Christian personality, Christian faith and character are produced. Money and life thus expended will bring desired results.

Piedmont Christian Institute

The Piedmont Christian Institute at Martinsville, Virginia, entered upon its thirtieth year on September 16, 1929, under the direction of Principal James H. Thomas. Present indications are for a twenty per cent increase over former years. The senior class numbers fifteen, the largest in the history of the school. A faculty of seven capable teachers is assisting, and the prospects for a great school year are bright indeed.

Jarvis Christian College

Whoever visits Jarvis goes away with his soul aflame. Registration is always small until cotton picking is over. The students come from as far north as Ohio, and west as Washington. Over 100 boys and girls gathered in chapel to start the school year on September 17. There were a number of visitors, including some white friends. The program was very informal. It began when a lusty youth, with a voice like Gabriel's stepped to the front and started off the college yell. Then a number of dignitaries and friends present were toasted after this fashion, "Hey, boy, what's the matter with President Ervin? He's all right! Who's all right? President Ervin!!!" The singing was marvelous and the Jarvis spirit was contagious especially as the strains of the Jarvis chant swelled into a mighty chorus: "You can take me away from Jarvis, but you can't take Jarvis from me."

President J. N. Ervin is back on the campus gradually recovering from his fourteen months illness. The new Texas Board now organizing to assist the United Society in administration is already giving evidence of its interest by drilling a new well and

proceeding to finish the water and sewer project begun last year. The roster of this board is not yet complete, but already contains the following names of persons well known in our Texas churches—Harry Rogers, Dave Reed, Harry Hines, J. Leslie Finnell, Mrs. W. W. Marrs, Sanford Webb, Mrs. Ida B. Jarvis, Mrs. S. S. Burris, Miss Olive Peak, W. L. Foxworth, K. V. Lipscomb, Mrs. A. A. Everts, Dr. Paul G. Preston, Dr. Gordon B. McFarland, Dr. L. N. D. Wells, Kirby Woolery, E. W. Martin, Mrs. A. S. Latham, B. B. Hulsey, M. B. Keith.

Southern Christian Institute

Here also registration is greatly delayed because of work on the farm. Indications are for a large increase in attendance—perhaps twenty-five per cent. The boys' dormitory will hold only three more, and then rooms must be improvised in an old building, or the boys turned away. Likewise the girls' dormitory is nearly filled.

John Long heads the faculty of well-trained, consecrated teachers, twelve in number, fully alive to their opportunities.

The Mount Beulah College, as the students like to call it, has a reputation for character building. President J. B. Lehman has recently put in our hands a list of 197 graduates, with an up-to-date record of who they are and what they have done. It is a most astonishing gazeteer. When President Jones of Fiske University read it, he wrote, "I wish to congratulate you on the outstanding service which you have rendered the South and the nation as a whole." Recently this great educator spent a night at Southern Christian Institute, and said, "Tell us, how can I do at Fiske what you have done at Southern Christian Institute?" The reply was, "It all depends on you and the teachers." Leo M. Favrop, the southern field agent of the General Educational Board wrote, "I thank you for the list of graduates and their work. Not only have these graduates as a whole made excellent records in service rendered, but you are to be particularly commended for keeping up with practically all of them. The service of an institution after all has to be measured by its products in the form of men and women that go out from it." Dr. Charles S. Medbury of Des Moines, wrote, "I want to thank you for sending me the statement concerning the records of your graduates. I think it is one of the most remarkable exhibits of results of Christian service that I have ever seen. I shall use it in many ways and many places. That record alone must be to you and Mrs. Lehman a perfectly wonderful source of gratification. You have sacrificed much but God has rewarded you richly." To this list of 197 graduates might be added half a thousand who did not graduate but remained in school four or five years and whose achievements are but little short of what the graduates have done.

It can be truly said that all of our mission schools are character builders. The Christian faith is not only taught in classrooms and from the Bible, but in precept and example by Christian teachers, which after all is the most effective way of spreading the Christian faith. The river of God is flowing deeper and wider through the continent of humanity with every succeeding generation. Our Christian schools are so many tributaries swelling the volume of this mighty river of God. It is impossible to estimate the value to Christian civilization made by these and other Christian schools, constantly pouring out to the world thousands of Christian lives, ready to serve with consecration the Kingdom of God.

The new Jubilee building at Jarvis Christian Institute, the Ida V. Jarvis Hall for Girls

The Medical Missionary and His Clinic

By ELLIOTT I. OSGOOD

Formerly in Tisdale Hospital, Chuchow, China

ONE day an old country woman came to us in China for help for her son who was sick with malaria. When we gave her the packet of nine to take back to her son, she suddenly dropped ier knees before us and knocked her head on the ck floor. "Thank you, thank you, with all my rt," she was saying. She was quickly but not ently lifted to her feet.

Thank the Lord Jesus and not us," we said.

How do you thank Jesus?" she asked in bewilderit.

Just put your hands together as you would salute iend; look up and say, "Thank you, Lord Jesus, the quinine."

hat careworn and lined face still looms in my nory as she placed her hands together with utmost erence, bowed her body three times and said, hank you, Lord Jesus, for the quinine."

f course she did not understand. She had never rd of the Lord Jesus before she came for that nine. She had never seen a Testament. She could read; but a great thankfulness was in her heart she was ready to do anything we said. She dimly sed him when she gave voice to her thankfulness that healing medicine we had given in the name he Great Healer.

or two hundred years evil-minded traders and selftered governments taught the Chinese to hate and the rest of the world. Missionaries had to enter rs which had been opened at the point of guns and ers. They had the same white skin and wore much same clothing. The same hatred and fear fell inst them. Sometimes they were stoned and somees mobbed. Doors of homes and often inns were t against them. They traveled long distances aching the gospel but few listened and less cared. people shut their doors against his gospel, but en one within the home fell sick and their own sicians could not heal, they would carry the pait long miles if the foreign doctor could heal. They rd he had performed miracles on the poor and the ng by their roadsides. So they came.

t was Peter Parker, the first medical missionary to na, who "opened China at the point of a lancet." ndreds of doctors and nurses have been carrying ward the gospel through healing since Dr. Parker l down that lancet for a crown. Not every Chris- in China has come through the clinic doors to ist, but the faith of all of them and many beyond m has been formed and increased through the ch of the hand of the missionary doctor and nurse.

There is always the clinic chapel where the patients gather before the clinic hour. The walls of the chapel may be lined with pictures, with Bible texts, with teachings on health; all in the language of the common people. In my own chapel I had prominently displayed: "God so loved that he gave," "My people die for lack of knowledge," "The fear of the Lord is the beginning of wisdom," "The knowledge of the Lord shall cover the earth as the waters cover the sea." One chart told in simple language the great fundamentals of his gospel. For years a large picture of the Good Samaritan with the text hung there. There were simple statements on cleanliness, health, how to conquer tuberculosis, how to save from smallpox, and what terrible enemies to mankind are mosquitoes and flies and dirt. Often some literate patient waiting his turn would be found reading these aloud and the others listening. These were all texts and illustrations for the preacher as he stood before that daily waiting throng.

Where modern medical and health knowledge is only beginning to penetrate, many diseases are found which can be easily handled in the clinic and the patients can go on with their daily tasks. Where there are no dentists the doctor must pull the aching and rotted teeth. Where malaria is, people have died of it until the medical missionary brought the quinine to them. Like Chao Ming-yang, the upcountry school teacher, they have been driven by their shaking bodies to at first doubtfully experiment with the bitter pills; then joyfully recommend them to friends and finally make a journey to the mission hospital and see the wonders done by the missionary doctor. While there, it has inevitably followed that the simple gospel story was heard and often the first steps were taken toward a Christian life and service.

IT WAS only a few years ago that America began to understand the value of the bathtub. In central and northern China there are no home facilities for winter baths. Women and children especially go long months without bathing. Every winter breeds bodily dirt and diseases of the skin. Schoolboys and girls come to the winter clinic with fingers spread apart by tormenting itch. They go away with the precious sulphur ointment and gain relief for the body and opportunity for a freed mind to study. In the heat of the summer small children are tormented with prickly heat. Always dirty and with dirty hands, they scratch the itching skin only to make abrasions and thus plant infection. By late summer the faces and heads of many are swollen with boils and ab-

scesses which torture and drain the life of many of "these little ones of mine." How often has the doctor had to quietly signify to the parent the necessity of lancing, signify in a way the child does not see. It has to be done quickly so the child will not know the lance is there, but oh, what relief follows the draining of the abscess. It is a place again where the doctor's hands are the hands of the healing Christ.

The farmer and the laborer so often bumps and wounds his bare leg. Antiseptics and asepsis are as unknown to these as is the map of Africa or the figures of Euclid. It is a long road through to the understanding and practice of cleanliness, but in the hands of the clinician the wounds do heal, though slowly, and the mind and heart are so opened to the gospel that likewise heals the wounds of the soul.

Always there lingers with me the sight of Lao Tsu and his wife the morning they first stood at our clinic door. In their ignorance there had been passed to them the germs of specific disease from the body of a rich man. It had brought them to beggary. The wife had lost an eye, hearing and even speech. Little could be done to relieve her. Lao Tsu had crept twenty-five miles in eight days hampered by a huge ulcer on his leg. Would the foreign doctor show his great mercy and bring healing there? It took six months, and both had to be fed in the process, but we saw th great sore grow small and finally disappear. Lao Ts listened to the chapel preaching. He was a simp character but the great truth slowly dawned. He wa baptized and remained faithful as long as life was hi He went back to his simple trade once more an earned an honest living.

One day he had worked for us and we brought th money and put it in his hands. He didn't want take it.

"You've earned the money. Why shouldn't yo take it?" we asked.

"But, doctor, don't you remember when I came you as a crawling beggar with that great sore an how you healed me? You gave me the legs I have an the faith I have. You and God have given me all th is precious to me. I would so like to do a little wo for you without pay to let you know how this hea is full of thanksgiving to you and him."

Don't you see, don't you see, what an opportuni for telling the story is in the clinic chapel—yes, in t dressing room where those ulcers are washed a bound up, in the dispensary window where the quini is given, through the forceps which take away t aching tooth, and in the ointment which drives aw the evil spirits of itch and trachoma?

Who Benefits By Prohibition?

Wage Earners—

Whose wages were 8 billions more in 1926 than in 1918,[1] which is an increase of 25 per cent, while living costs are reduced 18 per cent since 1920.[2]

Employers—

Who benefit by increased production and a reduced labor turnover;[6] by sober workmen, fewer accidents—and no more "blue Mondays."[6]

Farmers—

Who buy three times as much farm machinery, and who sell 45 per cent more milk than in 1920—and who rarely have a drunken farm hand.[4]

Bankers—

Twenty-three million *new* depositors since 1920 have increased deposits in the Savings Banks by 9 billion dollars—an increase of 60 per cent.[1]

Insurance Men—

Who have sold 51 billion dollars of new insurance since 1920, which is a 130 per cent increase. Sixty million persons now hold life insurance.[5]

Real Estate Men—

Who sold an average of seven hundred forty-one new homes every day last year, and who find rents and payments easier to collect.[2]

Manufacturers—

Manufactured products in 1925 and 1926 reach 62 billion dollars in value,[6] which is more th the peak of after war-time production.

Merchants—

Who get much of the two billion dollars formerly spent in drink, and who have thousands of buy where they used to have hundreds.

Everybody's Family—

There is one passenger automobile for every families;[6] and one radio set to every five hou in our country.[7] Colleges have doubled their tendance in four years,[8] and schools of ev kind are full to overflowing.

This splendid condition is, of course, not due so to prohibition, but leading financiers and economi attribute to the 18th Amendment a "very large sha of our present prosperity.

Dr. T. C. Atkinson, Washington representative the Grange, says: "We shall not know the full mea ure of the blessings of prohibition until three gen tions have passed.

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[1]Girard Trust Co. [2]Bureau of Labor Statistics. [3]U. S. Dep of Agriculture. [4]Illinois Agricultural Association. [5]Associa Life Insurance Presidents. [6]U. S. Dept. Commerce. [7]Presi Radio Corporation of America. [8]U. S. Bureau of Educat

Laymen Are Named On Pension Fund Committees

By W. R. WARREN

A HOST of laymen of the same caliber and character as the trustees of the Pension Fund are now serving on pension committees through- the United States and Canada, and additional mittees are being reported daily to the Pension id headquarters in Indianapolis. Several states in ch Disciples of Christ are strong numerically have sion committees formed for nearly every county. s rapid development of the voluntary layman's anization has been especially notable in Ohio, Indi- , Kentucky, Michigan, va, Nebraska and Kansas. Endorsement of the pen- n plan in unqualified terms s been voted unanimously each of the fall state con- ntions, just as in those of summer and spring and the International Conven- n at Seattle. In every case s convention action fol- ved full presentation of pension plan and ample cussion of every important ase of the subject. At disonville, Kentucky, for tance, E. S. Jouett, a trus- of the Pension Fund and airman of the Kentucky sion committee, delivered address to a large con- ntion that was enthusiastic its approbation.

At the North American ristian Convention, held tober 9 to 14, in Canton, io, two events emphasized interest that is being tak- in the pension plan. The st was the breakfast given visiting ministers by Aaron Rubright of Akron, as- ed by three other laymen of his city. The second s the dinner at which Herbert W. Hoover of North nton and Martin L. Davey of Kent were hosts to as ny guests as could be accommodated in the dining l. In addition, F. E. Smith, representing the trus- s, spoke in the First Christian Church on the after- on of October 11, and conducted an open forum on following afternoon at which C. M. Rodefer, airman of the Ohio pension committee, presided.

Enrollment of ministers up to October 5, had reached 2,682. It is believed it will reach 3,000 by Christmas and that it may go to 3,500 before time to inaugurate the plan. In many cases ministers who have been slow to join the fund have been urged to do so by the official boards of their churches and numerous ministers' cards have been sent in by laymen who are serving on the pension committees. It is impossible for a business man to understand how any minister can hesitate in regard to such a plain and vital matter.

The second step in the pension program, the enrolling of churches and organizations to meet halfway the ministers that they employ and pay 8 per cent on the salaries to match the 2½ per cent that the ministers will pay, has started auspiciously. Up to October 5, signed cards of participation had been received to cover the enrollment of 202 ministers. Many additional churches are known to have taken favorable action but their cards have not yet been filed at headquarters. In many cases also the official boards have acted and the formal vote of the congregations is awaited.

The actuaries who are scrupulously guarding the safety and soundness of our pension plan at every point require us to have at least 2,500 churches enrolled before the plan is put into operation. The trustees and the state, district, county and local committees are striving to reach this goal by Christmas in order that undivided attention may be turned to raising the accrued liabilities fund after January 1, 1930. Many ministers are cooperating with these laymen in bringing full information to official boards.

Committee leaders whose names had been supplied to pension headquarters up to the first of October are given in the following tabulation. Since this is a voluntary organization it is impossible that the list should be complete.

The Minister

By Edgar A. Guest

A minister is one who seeks
To lift the people of his flock
A bit above the common stock
To lead them to the mountain peaks;
Where far horizons can be seen
And life is fresh and pure and clean.

His critics cry: "He works for hire
And preaches but to earn his pay!
Visits the sick from day to day
And money is his one desire."
If this be true, I'd ask his foes
Why such a thankless task he chose.

Money in large amounts is paid
To business men and others who
Life's profitable tasks can do,
It is the one reward of trade.
If money was his only search
Why did he choose to serve the church?

There is an easier task to do;
An easier way to garner gold
Against the time when he is old
Than preaching truth to me and you.
We seek our fortunes, but he strives
To beautify our sordid lives.

Though some have fallen by the way
And some when tempted overmuch
Have let life's stains their garments touch,
I still give thanks to God today
That there are men who'll choose to be
His minister to you and me.

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Arkansas

State Chairman, Omar Throgmorton, Little Rock
District 1, T. L. Sweeney, Bentonville
2, A. V. McDuffie, Little Rock
3, Judge Arthur Wheatley, Jonesboro
4, T. L. Brummett, Pine Bluff
5, W. H. Johnson, Fort Smith
6, Elmer L. Lincoln, Texarkana

California, North

State Chairman, M. F. Branch, 995 Market St., San Francisco
Sacramento District, Carl Brown, Sacramento
Santa Clara District, Harry Reynolds, San Jose

California, South

State Chairman, J. G. Warren, 727 West 7th St., Los Angeles
Vice Chairman, Carl Bundy, 2020 N. Bronson Ave., Hollywood
Secretary, Arthur Chapman, Chapman Park Hotel, Los Angeles

Colorado

State Chairman, C. C. Dobbs, P. O. Box 13, Denver
District 4, R. A. Chadwick, Colorado Springs

District of Columbia

Chairman, Guy H. Withers, Washington

Georgia

State Chairman, W. R. Lang, Sandersville

Illinois

Northwest District, J. K. Frasier, Princeton
East Central District, Group I, T. W. Boruff, Decatur
West Central District, Group I, Dr. H. T. Morrison, Springfield
Southern District, Group II, H. A. Fox, Allendale

Indiana

State Chairman, Merle Sidener, Indianapolis
Central District, Elbert Storer, Indianapolis
Northeast District, Henry Erlewine, Marion
Southeast District, C. B. Beeson, Jeffersonville
Southwest District, H. H. Purkhiser, Mitchell, G. M. Norman, Bedford, Will L. Tewalt, Vincennes
Western District, A. E. Kemmer, Lafayette
Northwest District, M. R. Denison, South Bend

Iowa

State Chairman, Ray Scott, Marshalltown
Members at large, H. A. Browning, Ames, F. H. Noble, Des Moines, B. D. Van Meter, Des Moines
Executive Secretary, J. A. Dillinger, Des Moines
Central District, Emory English, Des Moines
Northeast District, Ray Short, Waterloo
Southeast District, E. R. Jordan, Knoxville
Southwest District, Lee Bidstrup, Creston, Ira Carney, Red Oak
Northwest District, O. D. Nickel, Sioux City

Kansas

State Chairman, C. M. Jackman, Wichita
North Central and Northwest, M. Lee Sorey, Salina
Northeast, C. A. Huff, Kansas City
Southeast, Judge Clement Reed, Coffeyville
South Central, Fred W. Condit, El Dorado
Southwest, John Ewart Rains, Garden City

Kentucky

State Chairman, E. S. Jouett, Louisville
Central, Beverly R. Jouett, Winchester, C. N. Manning, Lexington, Larry D. Jones, Frankfort, E. T. Hinton, Paris, John W. Jones, North Middletown, R. F. Matthews, Shelbyville
Eastern, Guy L. Davidson, Cynthiana, E. L. Byron, Owingsville, Robert Collier, Mt. Sterling
Western, Judge John C. Gates, Princeton, Burton L. Hoffman, Hopkinsville, W. H. Brizendine, Mayfield

Michigan

State Chairman, Albert H. Martin, Grand Rapids
Central District, E. W. Richards, Saginaw, W. A. Bellamy, Grand Rapids, Ben H. Smith, Luther
Northern District, H. Lee North, Petoskey
Southern District, Prof. L. A. Hopkins, Ann Arbor, Prof. Griffey, Adrian, E. C. Hawley, Paw Paw, A. R. Mead Dowagiac, W. H. Howe, Kalamazoo, William Boh Buchanan

Minnesota

State Chairman, C. C. Crouch, 341 Lake St., Minneapolis
S. S. Spencer, St. Paul
Charles C. Reif, Minneapolis
Oscar A. Joneson, Redwood Falls
Homer Armstrong, Duluth
Harry Poll, Austin

Mississippi

State Chairman, A. S. Coody, Meridian

Missouri

Kansas City District, W. Frank Gentry, New England Li Bldg., Kansas City
Second District, J. A. Walker, Marshall
Third District, Guy Cowden, Springfield
Seventh District, C. F. Ward, Plattsburg

Montana

State Chairman, Leonard Young, Helena

Nebraska

State Chairman, George A. Miller, First Christian Church, Oma
Northeast District, Dr. Charles P. Brown, Omaha
Southeast District, L. C. Oberlies, Lincoln
Southwest District, Will Maupin, Hastings
Northwest District, W. A. Baldwin, Broken Bow

North Carolina

State Chairman, Charles Rawls, Raleigh

Ohio

Honorary State Chairman, Governor Myers Y. Cooper, Columb
Executive State Chairman, C. M. Rodefer, Bellaire
Cleveland District, Dr. W. P. Chamberlain, 7405 Detroit A Cleveland
Akron District, Aaron Rubright, Akron
Cincinnati District, W. V. Crew, Dayton
Columbus District, Judge C. C. Lemmert, Zanesville, R. A. Do Columbus, Martin L. Davey, Kent, E. C. House, Colum
Toledo District, T. R. Hamilton, Lima
Northwest District, Merritt Mason, Gibsonburg
Advisors, L. G. Batman, Youngstown, George W. Knepp Akron, A. M. Flax, Barnesville, H. C. Burkhardt, Pos mouth, B. F. Hagelbarger, Toledo

Pennsylvania

Eastern, James L. Wilmeth, P. O. Box 874, Philadelphia
Central, L. G. Runk, Altoona

South Carolina

State Chairman, Charles B. Gordon, Columbia

South Dakota

State Chairman, W. F. Cole, Aberdeen

Tennessee

State Chairman, W. J. McGill, Shelbyville
Eastern, Adam Crouch, Johnson City

Virginia

Temporary State Chairman, Waller Holladay, Richmond

West Virginia

State Chairman, W. E. Pierce, Cameron
Wheeling District, R. B. Naylor, Wheeling
Clarksburg District, J. D. McReynolds, Clarksburg
Romney District, Ira V. Cowgill, Romney
Charleston District, J. W. Merrick, Charleston
Beckley District, W. A. Stanley, Beckley

Wisconsin

State Chairman, R. A. Nourse, South Milwaukee

Canada

Chairman, George H. Stewart, 966 Dorchester St., Winnip

The Executive Committee Takes Action

A Resume of Its October Meeting

AT THE October meeting of the Executive Committee of the United Christian Missionary Society the responsibility passed to this group men and women by the Seattle Convention of elect- ; the secretarial force of the society was discharged. e committee also faced earnestly the action of the ard of Managers at Seattle with regard to the lack sufficient income from the churches to meet the ab- ute needs of the work and the growing cost of oper- on on all the fields, which necessitates cutting the dget $150,000 to keep expenditures within the re- pts. In addition, it made progress toward the dy of departmental arrangements in the society, a uest passed to it from the old Executive Commit- . In facing these tasks, the committee also had mind the resolution adopted by the society at attle which urged, in view of the debt of the United ciety, a strict economy of personnel.

The Executive Committee is composed of twenty en and women representing a good cross-section of r brotherhood. Upon it sit five laymen, five minis- rs, two minister's wives and eight other women aders in both local and national work. They, as uch as any one group, know the mind of the otherhood, its needs and desires. Since the election the group at Seattle, its members have felt individ- lly and the committee as a whole the severe re- onsibility of handling the affairs of the society this ar. It has brought God into its councils and has ined guidance and courage for its task through peated periods of prayer. At its September meet- g it felt too keenly the far-reaching consequences of y hasty action on its part and so deferred action for month, preferring to appoint a special committee to udy in the meantime the whole situation. This was ne and the recommendations brought by this spe- al committee were the basis of the committee's ac- on at its October meeting.

At the Seattle Convention only the executive officers the society were elected. These were W. A. Shul- nberger, president (who has declined the post); tephen J. Corey, first vice-president; Miss Mary ampbell, second vice-president; C. W. Plopper, treas- rer, and M. H. Gray, secretary-treasurer. At the eptember meeting the committee elected Miss Hazel cott as recorder.

At its October meeting the following secretaries ere elected:

Stephen J. Corey, head of foreign department.
C. M. Yocum, Miss Lela Taylor, Alexander Paul, secretaries.
Miss Mary Campbell, head of home department.
Jesse Bader, Grant K. Lewis, secretaries.
John H. Booth, secretary and head of church erection department.
A. R. Liverett, secretary.
F. M. Rogers, secretary and head of benevolence department.
Roy G. Ross, secretary and head of religious education department.
M. E. Sadler, secretary.
Miss Joy Taylor, secretary of missionary education.
H. B. McCormick, secretary and head of promotional division.

A committee of five was appointed from the Executive Committee by the acting chairman, W. E. Ellis, to recommend to the Executive Committee concerning the election of a president of the society. This committee consists of Beverly Jouett, Mrs. Charles A. Thomas, Mrs. A. R. Strang, W. J. McGill and E. P. Wiles. In the meantime, the executive committee asked Stephen J. Corey, first vice-president, to act as president upon the termination of F. W. Burnham's term of office and until a president be selected by the committee or by the society at the next International Convention. If Mr. Corey serves for any length of time as acting president, it will naturally demand a large share of his time from his duties as head of the foreign department. Since John R. Golden, at present a secretary in that department, was not reelected, it leaves only three full-time secretaries in charge of this important phase of the society's work. It will mean an additional burden on each of them but without doubt they will cheerfully assume it with the same spirit that has characterized their service through the years. Mr. Golden has served since the Memphis convention, 1926, with unstinted devotion as a secretary in the foreign department and his release is occasioned only by the necessity of reducing the expenditures at headquarters.

The resignation of Miss Daisy June Trout as secretary, which was presented at the September meeting and laid on the table for a month, was accepted by the committee. Miss Trout's service to the society during its entire life and before that with the Christian Woman's Board of Missions, is inestimable. Perhaps as no other one person in active service today, she has touched in a vital way more phases of the brotherhood's life, which has enriched her contribution in a peculiar way. She has served in numerous capacities with equal distinction and in her present position as head of the missionary organizations de-

partment of the United Society, she has demonstrated again her rare generalship.

In dealing with the problem of budget reduction in the church erection department, the committee recommended that the services of A. F. Wickes as advisory architect, be discontinued. It voiced the deepest appreciation of the work of Mr. Wickes in assisting churches with plans for new buildings as he has so effectively done since coming to the society six years ago, but in view of the imperative need for reduction of cost, it deemed his release necessary.

The committee decided that a special committee of five be appointed to consider the advisability of merging the department of missionary organizations and missionary education, and if such a plan be deemed feasible to report it at the November meeting. Further, if this department is formed, the special committee was asked to recommend at the November meeting a competent woman to head up the work in such a department. This special committee has been appointed, consisting of Mrs. James A. Stuart, chairman, Mrs. J. D. Case, Miss Mary Crenshaw, W. E. Ellis and Stephen E. Fisher.

In all of its actions the Executive Committee reflected the obvious feeling on the part of the brotherhood that definite reductions in expenditures at headquarters should be made before any further cuts are made in the work itself. No one has been more vitally concerned that this be done than the headquarters group itself. Hence, the committee's actions may well be interpreted as an expression of feeling on the part of both the committee and the secretarial group.

Evidence of this is the heroic acceptance on the part of the group at headquarters of the action of the committee in making a ten per cent decrease in all salaries of the headquarters staff and the employees whose salaries are $2400 and over. This becomes effective January 1, 1930, and will hold for at least the year. It was done, frankly, on account of the critical financial situation that the society is facing and in view of the necessary cuts to be made on the fields. It is the logical outcome of the necessity felt by all of equalizing and distributing these cuts fairly.

Other adjustments are likewise being made looking toward reduction of expenditures. A dictaphone system has been installed in the headquarters' office during the summer and was approved by the Executive Committee at its October meeting, which will mean an annual saving of approximately $6,000 in operating costs. The field staff of the promotional division has been reduced during the year with the resignation of W. M. Williams as publicity director, of Neal K. MacGowen to assume a pastorate and the transfer of F. M. Rogers to the benevolence department. These vacancies are not being filled at present. The religious education department personnel is remaining for the present as it is, since a saving of $2500 has already been effected but with the understanding that further reductions amounting to $7,500 will be made as soon as possible. All this is in keeping with the committee's recommendation to the headquarters survey committee that a careful survey of cost of operation be made.

The adjustments made by the Executive Committee at this meeting are only the beginning of the entire reductions which will have to be spread over all the fields of work. The budgets having to do with this problem in its entirety will be passed upon at the November meeting of the committee.

In making the results of its deliberations public, the Executive Committee stated that its acts were not to be interpreted as a lack of appreciation of the heroic work of the secretaries and staff officers, but that the necessity for such changes was brought about by reason of the fact that the brotherhood is not supplying the funds sufficient for the work to be carried on as the committee would like to have it.

Who Has the Christian Message

IN PREPARATION for the World Day of Prayer to be observed this year on March 7, 1930, it is interesting to note the personnel of those whose children it is. While the day is sponsored by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions, different individuals have charge of the detailed preparation of materials from year to year.

This year the Call to Prayer was outlined by Miss Esperanza Abellera, daughter of a Filipino pastor who gave up a teaching position at 100 pesos a month to preach for 30 pesos. He was the founder of the first United Church of the Islands. While away from home Esperanza wrote to her father, "You have prayed that one of your children might follow you into the ministry; I had a long struggle between my way and God's, and God won." She has graduated from the University of the Philippines, taken her Master's work at Columbia and at present is studying for her degree of Doctor of Philosophy.

The main draft of the program was by Miss Helen Kim, Dean of Women, Ehwa Haktang College, Seoul, Korea. When a very little girl, she came to Ehwa Haktang, Seoul. A scholarship was secured for her and this, together with her own self-help through such work as ringing the bell for prayers, classes and meals, provided for her board and room. She was graduated from Ehwa High School; took her post-graduate in Ohio Wesleyan University, Delaware, Ohio. She was a delegate to the Pacific Relations Conference in Honolulu, Hawaii, and to the Jerusalem Conference.

The use of these two young women in the preparation of materials for the World Day of Prayer is strongly suggestive of the dawning of a new era, a time when the call to follow Christ will come to America from the Christianized Orient.

lashlights On Some Important Brotherhood Work

ng Done by the Board of Temperance and Social Welfare

NE of the principal activities of the Board of Temperance and Social Welfare is in connection h summer young people's conferences, conducting sses and conferences on the social implications of gospel. During the past summer, courses were en at Central Western Conference, Columbia, Mis- ri; Ozark Conference, Hollister, Missouri; and ystal Beach Conference, Frankfort, Michigan. In- ations to serve at Enid, Oklahoma, Ovoca, Tennes-, the Kansas Sunflower Conference and Bethany, liana, had to be declined on account of limited rsonnel.

Professor Alva W. Taylor visited Mexico during the mmer in connection with the Hubert Herring Semi- r. In June he attended the missionary conference Havana, Cuba, where the representatives of the nominations working in Latin America came to- ther to discuss their problems. Professor Taylor is cognized as an authority on Latin American rela- ns. Professor Taylor has made two trips to New rk recently in connection with the meetings of the cial Service Commission of the Federal Council of urches, on which he has rendered acceptable serv- for many years.

The national convention of the Women's Christian mperance Union, held in Indianapolis, September -25, brought together a group of the leading tem- rance workers in the United States. The conven- n was notable for its thoroughgoing business meth- ls, for the vigor with which it attacked the liquor oblem in the United States and for its intelligent anning for the future. Mrs. Ella Alexander Boole, Brooklyn, who has given the organization vigorous adership for the past four years, was reelected to e presidency, and Mrs. Ida B. Wise Smith of Des oines, a Disciple of Christ minister, was reelected to e office of vice-president. Prohibition Commissioner M. Doran came from Washington to address the nvention.

The Disciples of Christ were represented at the ternational Convention of the American Federation Labor in Toronto, October 7-14, by James A. Crain, ho was invited by the pulpit supply committee to peak in two of the Toronto churches on Sunday, Oc- ber 13, and to address the ministers' gathering on Monday, October 14.

James A. Crain addressed the Illinois state conven- ion on October 3, on "Prohibition, Some Gains and ome Dangers." He has also spoken recently at War- aw and Laud, Indiana, and at Irving Place Church, hicago.

Richard E. Lentz, minister of Christian Temple, Wellsville, N. Y., is making a study of the social history of products sold in his city at "bargain" prices to determine if lower prices paid for these products means lower wages and poorer working conditions for those who manufacture the goods. He is especially interested in learning how far woman and child labor are involved in such products. The local Chamber of Commerce is cooperating in the study. He plans to reveal the fruits of his research in a series of sermons on "The Moral Implications of a Day of Bargain Hunting."

James A. Crain gave the Labor Sunday address to the united churches of Fairbury, Nebraska, on Sunday, September 1. Fairbury is a railroad center and the church membership of the city contains many union railroad workers.

D. B. Titus of Watsonville, California, will lead his men's Bible class in a study of "War and World Peace" through a series of Sundays, using one of the late books on the question. He plans to take up during the year studies on the race question, capital and labor, the home, marriage, divorce, etc. This leads to the suggestion that many adult classes could take up such elective courses with profit to themselves and with renewed interest on the part of the class members. The Board of Temperance and Social Welfare will gladly advise any class wishing to take up such elective studies.

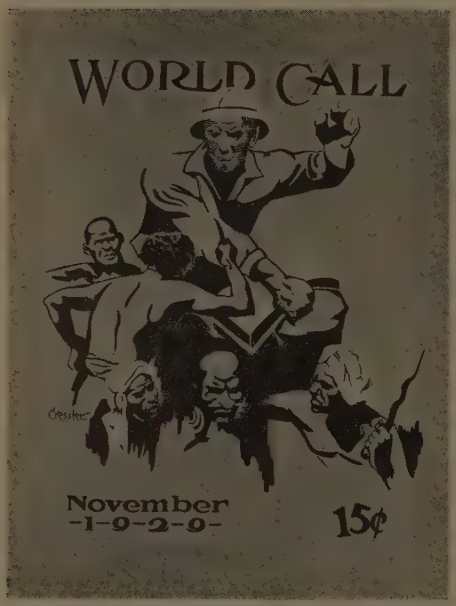
At the Illinois state convention in October, Charles Clayton Morrison delivered an address on world peace, in the course of which he gave his auditors an account of the scenes enacted at the signing of the Kellogg Pact, to which he was one of the 120 witnesses.

Higdon is Council Secretary

THE National Christian Council of the Philippine Islands, which has come into being this year, has elected E. K. Higdon as its executive secretary on part time. Mr. Higdon is a missionary under the United Christian Missionary Society who has served with distinction not only in our own mission but in various interdenominational capacities to which he has been called and which made him the logical choice of the mission forces for this new position. He is at present at home on furlough.

The new Council, which will serve much as a clearing house for the work of the various missions, includes in its membership the following organizations: The United Evangelical Church of the Philippine Islands, the Methodists, the Baptists, the Disciples of Christ, the Union Church of Manila, the W. C. T. U., the American Bible Society, the Philippine Council of Religious Education and the Christian and Missionary Alliance.

Some Results of the



Submitted by Claire William Cressler, Decatur, Illinois

Submitted by Ruth E. Rogers, Milwaukee, Wisconsin

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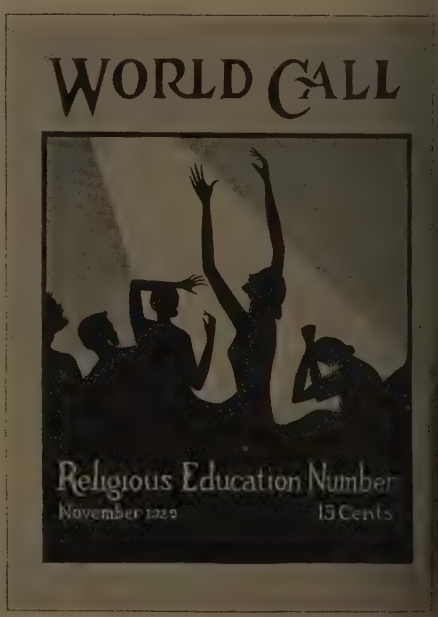
Left: Submitted by Bessie Smith, Murfreesboro, Tennessee

Right: Submitted by Nell Scott, El Paso, Texas



Call" Cover Contest

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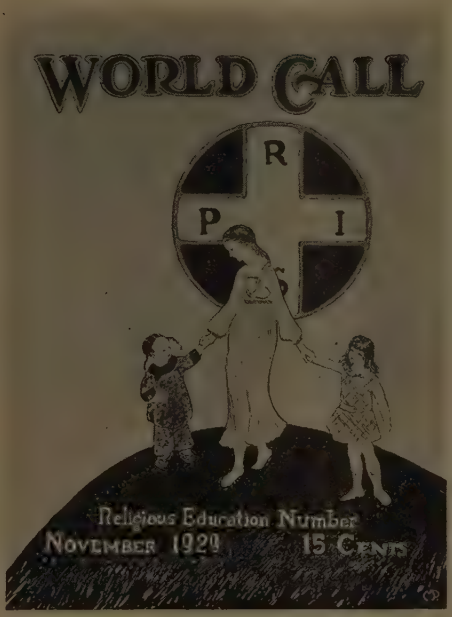
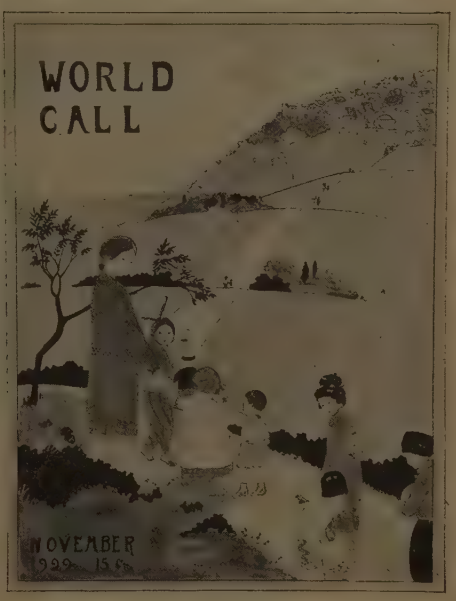


Submitted by Marjorie Parker, Fresno, California

Submitted by E. Smith, Milwaukee, Wisconsin

Left: Submitted by Lois A. Hill, Los Angeles, California

Right: Submitted by Leonora M. Vickland, Los Angeles, California



The Blind Are Made To See

By MRS. G. E. SPRINGER

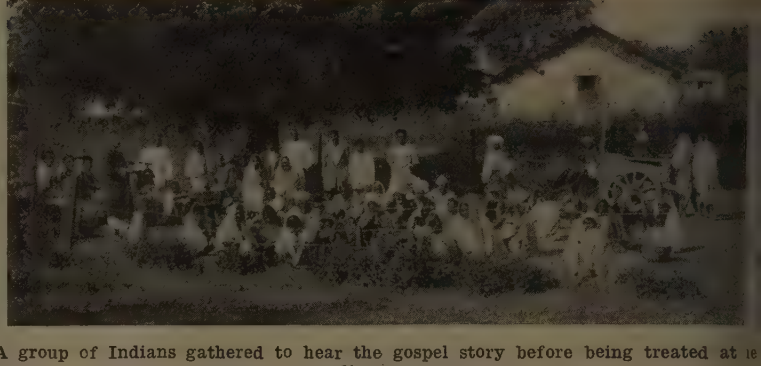
IT WAS a motley crowd awaiting us in the dispensary compound in Bisrampur at seven in the morning after a twenty-four mile drive the afternoon before from Mungeli, India.

The people from villages far and near had been notified that the big eye doctor (Dr. Victor Rambo) was to be there with his queer little instruments and would make the blind to see. Many had come long before daylight. A little child of about eight years was leading a wrinkled old grandmother who was leaning on a crooked stick, almost as bent as herself. Here a daughter with her blind mother, there a family with three of their number blind, and over on the corner of the veranda is a small group that looks more prosperous as far as clothes are concerned, yet sharing the common sorrow of some of their family being blind. The dispensary grounds were full of these seekers after light, each with the heart-cry as of old, "Oh, that I may receive my sight."

Mr. Bennet, the compounder in Bisrampur, is the father of our compounder, who accompanied us. He looked with pride upon his son, who graduated as a compounder less than a year ago and came to us new and inexperienced, but who now was hurriedly preparing everything for the operations and doing it so efficiently that his father had a right to be proud of him. Dr. Rambo and I too felt a tinge of pride for our part in his training. Soon tables were brought and placed on the veranda for operating tables and our institution was established. Clean cases were selected and separated from the infective ones. Nine people with cataracts were lined up along the veranda and told they would be cared for first, while others waited impatiently. Then the cleaning up began. First the upper part of the face is cleaned with gasoline on cotton pledgets, then a good scrubbing with soap and water, this is followed with a disinfectant. Often a marked difference in the color of the skin may be noticed after this process. After the cleasing, cocaine crystals are put in the eyes and the operation begins in twenty minutes.

You would smile to see our efforts at hospital technique. Keeping things sterile is made more difficult because these poor human beings are so dirty and wear such dirty clothes that the flies enjoy resting on them, also many have vermin in their matted hair. All are too handicapped in their blindness to care for themselves and often there is no one to help but a little child.

When the patient is placed on the table, the old dirty garments are pushed away from the head and a sterilized cloth is spread over the face and head, with a slit in the center of each just long enough to expose both eyes.



A group of Indians gathered to hear the gospel story before being treated at the dispensary

Speed, accuracy and the avoiding of infections is our aim, but before the knife is lifted, each patient is told that he must ask help from our Master who loved the blind and opened blind eyes when he was on earth. Their friends are asked to close their eyes and fold their hands, then prayer is offered. People stood around the veranda watching, keenly interested, as one after another of those old blind eyes were relieved of the hardened crystalline lens that had kept them in darkness for more than two years. One, two, three, until twelve, little, hardened, amber-colored disks were laid on the table and twelve eyes will again look out upon God's beautiful creation.

The eyes that were being scratched out with trachoma, came next. These being bloody operations, created fear in some, who went away in their partial blindness, without help. But our work did not cease until eight such eyes had been operated on and one totally blind boy had a new opening made in his eye so light may filter in. (An optical iridectomy.)

Fourteen people blessed, twenty-one operated on, and fourteen prayers offered from seven o'clock in the morning to ten in the afternoon, with one hour's intermission, made us ready for a refreshing cup of tea. After tea it was home again over the long dusty road.

The Song of Silver

DUG from the mountain-side,
Washed in the glen,
Servant am I
Or the master of men;
Steal me, I curse you,
Earn me, I bless you;
Grasp me and hoard me,
A fiend shall possess you;
Lie for me, die for me;
Covet me, take me,
Angel or devil,
I am what you make me!

The New Mungeli Church

Replacing the long-ago outgrown building. The church has two wings and when necessary can be easily enlarged. It is so built that even those who sit in the farthest corner will be able to hear the speaker. The choir, as well as the pastor, will sit on the platform. For the present there will be dirt floors such as the Indians have in their own homes until it is possible to provide stone floors and benches. E. L. Moody, who had charge of the erection of the building is seated in the foreground, with some of the workers on the roof, and one woman is seen leaning over picking up tile to be carried

Honored by Royalty

By BERTHA CLAWSON

Whose thirty-one years of service with the womanhood and girlhood of Japan entitle her to honor not only in that country but throughout our brotherhood

HAVE been entertained by Royalty! Think of that! On June 21 I received a large white envelope stamped the chrysanthemum seal—not the en-petal chrysanthemum seal which is only by the Emperor himself, but fourteen-petal seal which is used by others of the Imperial family. In haste and excitement I opened it within I found a beautiful card bearthis same crest in gold, on which engraved an invitation in Japanese luncheon "at the palace of Her Imll Highness Higashi-Fushimi"—an rial Princess! Enclosed also was a written in English by a "Member he Household of H. I. H." which d that the invitation was given in r that H. I. H. might express her preciation of the long service renl by you in connection with the Engstudy of Japanese girls."

is needless to say that the invitation accepted without delay. Of course I that there would be others than mythere and I had a whole week in h to wonder what I would do when day finally arrived. At last it ied—a beautiful summer day. At the er time I called an auto and started, ing just fifteen minutes before the inted time. The other guests had ed at about the same time, and we met by a host of servants in livery also by two "Members of the House-" English-speaking Japanese gentle-

We were shown into a room where s were removed and then were taken ie reception room where we were met he private secretary and companion he Princess—a graduate of a Chris- college who spoke perfect English. said, "In fifteen minutes Her Im-l Highness will stand at the end of drawing-room and you will be pre-d to her one at a time as your names alled, and as Miss Clawson has been pan the longest she will be presented " There were six foreign ladies, all ionaries, and the same number of nese ladies, all English teachers of y years' standing, to be presented. continued her instruction by saying, ter the presentations are over we will again in this room and immediately ir to the dining room where you each find your own place marked by a bearing your name. Miss Clawson go first. After luncheon is served shall all return to the drawing-room coffee, when informal speeches of apation will be in order. Miss Tanner represent the English ladies and Miss son the Americans."

rhaps you think my heart was not y throat by that time—but there was ing that could be done, for already was a stir among the assembled guests and looking up we saw a tiny little Japanese lady robed in a silver-gray silk kimono with all the accessories to match, standing at the end of the drawing-room ready to receive us. She looked every inch a Princess. My name was called and without knowing what I was expected to do or say I advanced the length of the two rooms to meet her. To my unbounded surprise and relief the Princess came several steps to meet me, held out her hand and said in perfect English, "I am very glad to meet you, Miss Clawson. It was very kind of you to accept my invitation today." I presume she said the same thing to each one as she was presented. After the introductions were over we assembled once more in the drawing-room and the Princess disappeared. The names were once more called in the same order as the presentations and we went to the dining room. There were three tables—one an oblong table seating eight persons. This was the table over which Her Imperial Highness presided; then there were two round tables seating six each, each of which was in charge of a Member of the Household. My seat was at the table of the Princess and directly opposite hers. She said, "Shall we talk in English or Japanese? I'm sure you each can speak better Japanese than I can English." But we insisted on English and she kept up a steady flow of conversation throughout the delightful luncheon. After we had finished our repast we retired to the drawing-room where over our coffee she told us of her one trip abroad at the time of the coronation of the late King Edward of England. The Prince, "My late husband," as she called him, returned to Japan from this trip via the United States and Canada and died six years ago, just prior to the great earthquake, leaving one son, now a young man in the Peer's School.

Then came the after-dinner speeches which I somehow survived. After Miss Tanner and I had finished, three or four others responded, after which Japanese tea was served in pretty little cups and all the guests in groups of four each were given the opportunity of a personal conversation with our charming little hostess.

We were told to await a signal from her as to the time of our withdrawal. Finally she arose and excused herself by saying that she had a very pressing engagement which she must keep, but before leaving the room she gave orders to her attendants to show us through her beautiful Japanese garden. We did not know it until later, but all the while we were passing through the beautiful grounds a cinematograph was busy making pictures of us. Afterward we returned to the palace, signed our names in the guest book—a ponderous volume—and prepared to return home. One of the attendants told us that strict etiquette required that each should call in person the following day to thank our hostess for her entertainment, but that she, knowing us to be busy women, had asked that before leaving we each thank her secretary in her stead and that this would absolve us from any further obligations to her. It was a very happy experience and one which comes not often in the life of a missionary.

Church Extension in Africa

By W. H. EDWARDS

OUR work advances apace and our outdistricts by leaps and bounds. I believe that this year's offerings will be better than last year's in spite of the quietness of commerce in the Equator since the copal trade has fallen off. We are going ahead with our outstation centers and have established or rather have had the natives establish for themselves such centers at Ngondo, Longa, Mbango, Ngombe and Wele, and at these places the Christians have built new churches and houses for the visiting missionaries. At these places are colonies of boys supported by the native churches and the boys are being schooled, fed and clad by the natives themselves. We go to them twice a year to hold institutes, to demonstrate new methods and to settle their palavers, etc.

A new day has come but it keeps us hustling to keep pace with them. At Longa the old brick house tumbled down and the bricks were taken for a new church and at a cost of 25,000 frs. of the native church offerings a fine new church has been built. The local natives sawed the lumber and the whole thing was done by the natives of the region themselves. They are as proud of their church as Central-Woodward, Detroit, is of their half million dollar church. They are paying back the loan at the rate of 5,000 frs. per year. We are endeavoring to establish a miniature Central Church Extension Fund for helping needy and willing districts to build themselves good churches around which will congregate the permanent communities that are the great need of this land of mud and daub.

Bolenge, Africa.

Almost to Batang

By K. LOUISE H. DUNCAN

After six months on the way to Batang, West China, with Mr. Duncan and their two children. Word has just come which i dicates their safe arrival in that city

WE REACHED Litang five days ago (July 18) and will be here four more days before leaving for Batang. Litang is the highest city in the world, 13,000 feet above sea level. We are still eleven or twelve days journey from Batang, as we will have to travel. The mail runners make the distance in four or five days and anyone traveling without much baggage and riding horseback can make it in eight days. But we are burdened with what Caesar called "impedimantae" such as much baggage, two children and a wife (these last two mentioned impedimentae are conveyed in Chinese chairs).

We are traveling in a yak caravan. These animals in our caravan number between two and three hundred, and they all must be pastured after the day's work is done, consequently we travel only a half day, or less, and then the animals graze the rest of the day. It would be impossible to carry enough food for such a caravan if it could be obtained. Now unless you jump to a wrong conclusion I must haste to tell you that these animals are not all carrying our things. I believe that it takes somewhere around seventy-five to carry our food, beds, tent and other baggage. In our caravan there are two Chinese merchants, two Chinese officials (one is the new mayor for Batang) and 100 Chinese soldiers and I don't know how many other folks.

I cannot take the time now to tell you all of our experiences along the way. We have had a very pleasant trip so far. Whatever dangers were along the way disappeared as we approached. The trouble which has been going on down in lower China has not caused us any trouble at all except that it has delayed us along the way quite a bit. We had one or two rumors of robbers along the road which we had to travel but if there were any they ran away before we arrived.

From Shanghai we traveled by river to Chungking, to Suifu, to Kiating. The first stage on an English steamer, the second, on a small Chinese steamer, the third by Chinese junk, were all interesting trips and very beautiful scenery was seen every day. Between these different stages we were entertained at homes of missionaries of the United Canadian and Baptist boards.

Upon leaving Kiating we began our overland journey. Mr. Duncan walked and the children and I rode in Chinese sedan chairs. Our next stop was Yachow and then came Tasienlu. At this latter place we had to repack everything and have all boxes, except those we needed to open every day, sewed up in yak skins

—*R. A. Peterson.*

Street frontage of chapel grounds, Batang

Taken from the roof of buildings on the opposite side of the street. The "stick" in the center foreground is a waterspout. Underneath it is the first of the bridges over the ditch which runs down the street. Our property extends from where the spout is to the large whitewashed building in the upper part of the picture. The main entrance to the chapel is about opposite the spout, then comes the shop building, about seventy-five feet in all.

to protect them. From Tasienlu we have stayed every night, except two, in our tent until we got to this place and now we are staying in a Tibetan house. We all prefer the tent even if it is colder, for it is much cleaner and we are able to get away for a time at least from the filth and misery of these poor people amongst whom we live.

If I would describe to you the conditions under which we are living these days in Litang you would probably say that we are not very good parents to take little children into such places. Indeed sometimes I ask myself "Why?" But we are all well and the children seem to get fat on this life. I am so thankful that they have been well.

I would like to go out walking and get away from the dirt of this room where we are living but one cannot walk any distance at such an altitude without soon getting out of breath and feeling very tired.

The trip from Tasienlu to this place was through beautiful mountainous country. We crossed several passes more than 15,000 feet above sea level. We s many different kinds of beautiful flow in the forests and on the mountain sid I enjoyed the forests greatly and sh try and keep them in mind for the n seven years. (The one thing whic miss greatly in Batang is the absence trees and forests.) During our fourte day trip from Tasienlu to Litang had rain on twelve days. One day a h storm greeted us just before pitching tent. Two days were very cold and agreeable because of a cold wind. taken all in all we were extremely tunate in having enough sunshine ev day to get everything dry for the ni

I was interrupted by a man who c for medical treatment. He had ne cut his four fingers off right through palm of his hand and the blood was ning terribly. Mr. Duncan put on eral clips and I hope the poor fellow along all right. His mother came here and cried at the sight of so n lost blood and was grateful after her was fixed up. Mr. Duncan has had ne eighty patients since we left Tasi While here he has had over fifty. H bought a good medicine case in Shan and with his little medical knowlg has been able to help many. There many, many sick here in Litang an so many old wounds.

The people in Batang are very an for us to get there. We have heard them quite often along the way. T latest news is that Mrs. Peterson h brand new daughter, born a coup weeks ago. We hear that there has a large crop of apricots, that the b harvest was fair and that the pros for grapes and apples and peache good.

Eager to Learn

WE are all very happy and in by a new opportunity which h just come to Mr. Unoura as pastor Japanese Church. A group of m who gather in a home for regular s classes have asked Mr. Unoura to o and give them a Bible study tw month as they meet. Several of h are kindergarten mothers and sever Christians but none of them hav other opportunity for such study be like most mothers of small children cannot come to church early. Th study was today and eleven were ent. I have not often seen Mr. U so radiant over an opportunity. W eagerly watching to see how the wor progress and grow.

POLLY C. I

Los Angeles, California.

Seeing Africa by Moonlight

By BEATRICE ALEXANDER BOYER

RAVELING in the back-ground in Congo is like going camping, one takes everything along which he . And that means *everything;* as the s one forgets cannot be procured at rner store. So when we started out three weeks' trip we had quite a company along, as six of the carriers ook their wives with them. Usually nen combine and tie a box and camp or whatever may be their load, onto g pole and then they carry it between shifting from one shoulder to an- so as not to cause sore shoulders.

ien we reach a village and there are npty houses a family will move out et us have their house. Usually they only a bed made of poles and a few clay pots to move. One day when ed them who was the owner of the where we were staying they said the owner was dead and as no one would live in the house it was all for us to stay there. Some of their mud huts were so dirty that there the risk of contracting some awful se, but others were quite clean. If had not swept the house before we ed, we asked them not to do so after-, as quiescent dust is more pleasant clouds of dust.

ey usually select their darkest, closest to sleep in. Perhaps they will have le for a window as large as a plate, then they may even have something that to keep out the air. They could understand our selection of an open , but I would rather risk a visit from pard than to sleep in the stuffy dark s they sleep in.

ter we have greeted the people the thing we require when we reach a ge is wood and water. Wood appears the forest carried on the back of dark-skinned friend. Someone else be persuaded to take the water bucket h we have brought along and get r, as it is a novelty to carry a et. They use gourds for water bottles great extent.

he forests were lovely, the trees tall slender; and many spread out fan- ed at the top like fine old lace; others roots springing out from the tree above our heads, which then spread like a tent. Great vines climbed to top of the trees and then swung down n like great ropes. Natural swings hildhood!

he first day Mr. Boyer and I did not started until ten o'clock but our iers went on ahead. We overtook them ing by a lovely, cool-looking river. We e rowed across in a dugout canoe. At r o'clock when we were all tired, hot footsore we met the head teacher that district and when we asked him far we still had to go his answer was racteristic, "Only three more swamps ." As a swamp is practically always the division line between two villages here, it is little wonder that they measure distances by swamps.

The swamps are a great hindrance to our work, not only because we may have to wade water and mud up to our knees if it happens to be the rainy season, but the Christians do not like to cross a swamp to meet with the Christians in the same village if a swamp intervenes. One day we walked for two hours through the same village but which appeared as so many small villages because of the swamps intervening.

One week-end we stayed in such a clean-looking village. The Christians had come together in a new village and built neat mud huts and cleaned off the rubbish and grass. They said that they had built a new house just for us and no one else had ever slept in it. It was built on an ant hill and I thought it a good location. But when I went to put on my high-topped walking shoes again I changed my mind, as the white ants had eaten holes through the tongues and also through the strong leather tops.

THE Christians and teachers from the surrounding villages met with us there and we had some good services. We had the baptisms in a nearby creek and were glad to find a great number of the non-Christians at the service, as some of them think we drown people when we baptize them and they could see with their own eyes that this is not true.

It was an inspiration to all of us to witness the devotion of a crippled man to all the services although he had to crawl there upon his hands and knees. He had a neat house built on top of a hill and I was told he built it himself although I do not see how he could, as his legs were so deformed that he could not rise to his feet. He was making a sort of woven chair which was nicely made and very comfortable.

As the Arabs fold up their tents and steal away, so we stole away one morning and left the village sleeping. The trip was a long one and we wanted to get an early start. Upon suddenly awakening and seeing how light it was we decided it was morning and hastily dressed. Upon discovering that the moon still hung high in the sky like a great golden ball we looked at the watch and found it was only 2:30 A.M. The moon was light enough to travel by so we ate our breakfast, packed, and followed the golden path through the sleeping village into the mysterious forest.

Gay fires blazed through the cracks of their mud huts. They build a fire in the middle of the room to keep warm by as they do not have covers or many clothes, and the fire will also keep wild animals away. As we marched along in a ghostly line in the moonlight we heard a mother and her children wailing the death of a husband and father. Here and there along our path sympathizing friends joined in the wailing until we might well have been in Egypt at the time the children of Israel left when "there was wailing in every household."

The men had tried to keep us from going this path as they said that we would have to cross the river on logs. I thought that we ought to be able to cross a bridge of logs if they could. They advanced the argument that none of our missionaries ever had gone that way before and therefore we should not. That very fact decided us to go so that we would know whether it was practical to send teachers up that way or not. To our astonishment the bridge of logs which we expected turned out to be a raft of four logs tied together with vines. They used a split stick to paddle with. It took several trips to ferry over our carriers and supplies. We simply stooped down and held on to the logs. The water swished through and we got our feet and clothes wet. Most of our things got wet but two courageous boys stood upright and held our sack of bedding so that it would not get wet.

We had eaten early that morning and did not get anything else to eat until four o'clock that afternoon. But what a feast then! They brought us a young wild pig and also a small antelope. The men were happy over this fresh meat and soon had bright fires popping, pots boiling, and laughter and good humor prevailed. They were the most enterprising people we had met on the whole trip and brought us a variety of things to buy, onions, peanuts, tomatoes, ripe plantains, sweet potatoes, chickens and eggs. It was as good as the corner grocery and we appreciated it, as hitherto we had to depend on the things we brought with us for food. The men and women whom I saw at the chief's compound were of the finest physique I have seen in Congo. Our men said it was because they got plenty to eat.

WE DO not have a teacher in that village but how I wish we did. The Catholics are just beginning a work there but as yet have only eight followers. We stayed at the chief's large house and the people swarmed onto the veranda to see us and I looked at them with no less interest. We held the evening meeting out in a cleared space in front of the house and the chief sat down in our midst and listened to the message. If he would only become a Christian with all of his influence over that large territory many others could be reached.

The next week-end we stayed in a most interesting village for the baptisms. Those from the nearby villages gathered

(*Continued on page* 58.)

Kotmi Retreat for Evangelists

By H. M. REYNOLDS

The Kotmi Retreat

IF YOU had been at Kotmi May 1, you would have known that something great was going to happen, for preparations were being made for the conference of evangelists held for five days in the southern area.

The committee thought it best to have the conference away from distractions of any kind, such as cities, bazaars, etc. This proved to be of great value to the conference, for the quiet and purpose of deepening the spiritual life and experience of the men began to be felt from the first morning.

About forty evangelists gathered ar the Lord's table in the opening ses It was the beginning of one of our conferences. The period of worship the study of prayer were led by Shah. Mr. Saum led the study of P cost and Mr. Menzies the study of Holy Spirit. Mrs. Menzies presente study of the introduction and growt modern religions in India. K. S. N presented some of the problems of vil life, and there was a discussion of of the modern church problems of Christian Church in India. The vacation Bible school was presented b writer. Every day different member the group presented a study of a Par

The spirit of the men was very gra ing. It was a great facing up to need and source of spiritual strength courage. Both missionaries and gelists turned from facing the out problems to face the need of strength power to answer these needs. At the prayers were general, but before end of the conference they were for sonal forgiveness and strength for d the Lord's work.

At the end of the conference an de ing was taken for the new Mungeli ch which is now being built, and the me closed with a great dedication servic which the Spirit of God gave us ren strength to face our problems in a successful and courageous way.

Argentinian Vs. Paraguayan

By FRED W. HUGHES

THE first International Athletic Meet ever held in the Republic of Paraguay was staged by two Protestant schools, Colegio Americano of Buenos Aires and Colegio Internacional of Asuncion, Paraguay. Both schools are part of the world program of evangelism carried on by the United Christian Missionary Society.

This athletic meet is significant in many ways and another step forward to the goal toward which we are working. It has awakened interest in other phases of athletic activity other than football. There is now on foot the organizing of an athletic meet between various schools of Asuncion. This coming meet is to take in such events as relay races, 100-yard dash, high jump, swimming, rowing, nis, volley ball, etc. The boys of schools are already in training. The a great need for that sort of thing in Paraguay. Paul admonishes us to for the temple of God in which the resides.

—*Fred W. Hughes.*

Basket ball team of Colegio Americano, Buenos Aires, an institution carried on by a joint board of Methodists and Disciples of Christ

One of the interesting features of athletic meet recently held was the r tion given by the people of Asuncio the visiting team. These boys who ca thousand miles to compete with boy a sister republic, were feted on e hand. Within a half-hour after the arrived they were being "received" alumni and friends of Colegio Int cional and from that time on their was one round of receptions given b people of this city.

The Argentine Minister was most dial when we called at his home. He suaded the director of the visiting s to stay over four days extra in order these boys might know something of neighboring republic. He promise write the Board of Education in B Aires in order to get their absence cused. He reminded them that whil Asuncion they were representing the gentine Republic and should act ac ingly.

—*Fred W. Hughes.*

Some of the Rooters

tching the game. In the center the two directors: Robert B. Lemmon of our own board and Fred Aden of the Methodist Board

e United States Minister, George L. ck, manifested his usual interest. The were his guests on two occasions. He a tea in their honor to which he in- some of the best people of the city. o happened that a party of North rican high school boys and girls were ing the city at the time. They were winners of the National Oratorical est recently held in the United States, were enjoying a trip around South rica, thanks to the *New York Times.* we had boys and girls of three na- in the home of the United States ister—Argentine, Paraguay and the ed States of America.

ne newspapers of the city also mani- ed great interest. Every issue brought h large photographs of events, and column after column appeared day after day. Just before the boys left I took them around to the various newspaper offices to thank the editors for their cordiality. One of the editors reminded the boys that some of them would be occupying leading places in the future of their nation, and that this visit ought to help them in an understanding of the Paraguayan Republic.

The President of the Republic was likewise very cordial and congratulated the boys in conceiving the idea and putting it into effect.

The oratorical contest was an interesting side line of the meet. The United States Minister was the donor of a silver cup to go to the school which could put forth the best orator. The trophy went to Colegio Americano of Buenos Aires. The winner, a young theological student preparing for the ministry, was also given a gold medal by the United States Minister.

The alumni of Colegio Americano were the donors of another silver cup to go to the school winning the most points in the athletic meet. Colegio Americano took this cup also on a score of 40-13. Colegio Internacional won the tennis and volley ball games and Colegio Americano took all the rest.

The girls of Colegio Internacional of Asuncion, also played a game of end ball for the visitors. One of the most promising and encouraging features of our school life is the interest in sport manifested by the girls of our school. In a republic where infant mortality is high a good health program for future mothers is of utmost value.

The leading newspapers of Buenos Aires also gave space to this athletic meet. *La Nacion,* the largest newspaper in the world, had a correspondent on the field all the time and gave front page space to the event. *La Critica,* another leading newspaper, commented enthusiastically about the meet and said that that's the sort of thing you would expect from North Americans.

—*Fred W. Hughes.*

basket ball team of Colegio Inter- ional, an institution carried on by the ted Christian Missionary Society, e of whom have been in the institu- tion nine years

The Joy of Serving

SCARCELY a day passes without some kind of an operation, sometimes three, four or more. Our little staff of helpers are a loyal band. I sometimes marvel at their deep interest which continues under the eternal stress and overwork. I also marvel at the pain some people can keep on enduring, miserable cripples, silent sufferers, dragging out a miserable existence.

It's an interesting sight to see the crowd gather each morning for prayer—bandaged eyes, legs and arms; someone leading an old father or mother, a husband or a wife, all hoping for some physical healing, but now gathering to hear the story of the One who heals sin-sick souls.

There is a Hindu festival in which certain castes worship the Goddess Kali, by fasting for nine days, during which time they do not eat or drink until after sundown, then they may drink some milk only. They are not supposed to sleep during the full nine days and nights. If anyone should fall asleep he is immediately awakened and kept excited by the drumming of drums and other musical instruments that are played all night.

A strong healthy woman was brought to us, who was stone blind. She had kept this fast for Kali and one of the means used to keep her awake was that she was to stare at a small light all night. At the end of the nine days she developed a severe pain in her eyes which lasted a few days and subsided, but not until the retina was destroyed by glaucoma.

Another woman came from a long distance. She too was hopelessly blind and when told by the doctor, the tears came in her eyes and she prostrated herself at his feet saying "If you do not help me who will? I will put five rupees in your 'Holy Box' (about $2.00) if you will give me back my sight." This amount to her was like a small fortune and indeed a great sacrifice. Oh! that Jesus could have been here and touched those blind eyes, for only the Creator could have given her back her sight. Our hearts were touched with her pleadings. It is hard to turn them hopelessly and helplessly away.

What joy when the bandages are removed from the eyes that have been operated on and we find the sight has been restored. It is a blessed thrilling work. It is life—real overflowing life. I wish I could be young again or that I had the strength of my youth and the experience of my age. I wish I had as many hands as the Goddess Kali—I would use them all to serve suffering humanity.

MRS. G. E. SPRINGER.

Mungeli, India.

Personally I know what a Sunday school can do. All the best training I ever had was in a Sunday school.—*Lloyd George.*

The need of the hour is not more factories, railroads, steamships, armies or navies, but rather more religious education.—*Roger Babson, the Statistician.*

Pithy News Items from the Board of Education

Increased Enrollment and Splendid Spirit Marks Opening of Our Colleges

THE cause of Christian education suffered a distinct loss in the death of Dr. Thomas Benton Macartney, chairman of the faculty and head of the department of economics and sociology of Transylvania College, Lexington, Kentucky, on September 11. His passing is dealt with more fully in another part of this issue of WORLD CALL.

Dr. Leland B. Snoddy Granted the Edison Fellowship

Dr. Leland B. Snoddy, head of the chemistry and physics departments of Lynchburg College for four years, was recently granted the Edison Fellowship for Research in the research laboratory of the General Electric Company at Schenectady, New York, for the year 1929-30, on work done at University of Virginia last year.

The fellowship was established this year by the General Electric Company in honor of Thomas A. Edison and in commemoration of the fiftieth anniversary of the incandescent lamp. With this fellowship Dr. Snoddy will receive a liberal grant and will be permitted to carry on research work of his own choice. He will also have access to the library of this institution, which is considered one of the best in this country. This is an unusual honor, as scientists from various parts of the United States tried for the fellowship.

Mrs. Leland B. Snoddy has resigned her position as head of the home economics department of Lynchburg College to accompany her husband to Schenectady.

Los Angeles, California

Mrs. Arthur Braden, wife of President Braden of California Christian College, has been very ill with inflammatory rheumatism for several months. There have been times when her life has been despaired of; however, we are happy to report at this time that she is recovering and the physicians give assurance that she will be well again in the near future.

Because of her illness, with the consequent uncertainty and his inability to spend time in the field in the interest of the college, Dr. Braden handed his resignation to the trustees. Reluctantly they accepted it only upon his earnest insistence. Furthermore, they voted him a year's salary, which will give him ample opportunity to give attention to Mrs. Braden and his future field of labor. During his seven and a half years at California Christian College, Dr. Braden has accomplished a remarkable piece of work.

Indianapolis, Indiana

The enrollment in Butler College of Religion for the session of 1929-30 has reached 141, with new students coming in all the time. The total enrollment for last year was 127 including the second semester list. Based upon normal calculations, the enrollment for the present session will probably run over 160. The increase in the number of graduate students has been most pronounced, the roll having reached forty, or fifteen more than last year. Students are here as usual from every part of the United States and many foreign countries.

The convocation address for the College of Religion was delivered in the college chapel on Wednesday, September 18, by William E. Sweeney, minister of the Tabernacle Church, Columbus, Indiana. The subject of the message, which was both practical and eloquent, was "Qualifications for Leadership." The convocation sermon was preached by Chaplain Thomas W. Grafton in the Northwood Christian Church on Sunday, September 22.

Dr. W. A. Shullenberger of Central Church, Indianapolis, is giving a new course of lectures in the department of Practical Theology this year, under the general subject of "Helps and Hindrances to Religious Leadership."

The first meeting of the Sandwich Club for the year was held at the residence of Mr. and Mrs. Jonas Collins on the evening of September 23. More than fifty young people were in attendance and the outlook for the club appears to be exceptionally fine. Dean F. D. Kershner welcomed the members of the club and spoke on the subject, "The Minister as a Student."

Fulton, Missouri

William Woods College reports that every available space in the college dormitories was engaged some time before the opening of the college. Three hundred and one have matriculated. Fifty-six of these have placed their student membership in the Christian Church. Other students have affiliated with the Presbyterian, Methodist, Baptist and other churches. Only twenty-two students out of the entire student body are not identified with some church. The fine enthusiasm evidenced by the Christian Endeavor societies, the Young People's Union, the Y. W. C. A., and the Epworth League testifies to the leadership and the fine spirit of the young women of the college.

Eighty-nine students are enrolled in the three divisions in the course, "The Life and Teachings of Christ."

During the summer about $1,600 was invested in improvements. The chapel was replastered and redecorated and a handsome velour curtain was added to the rostrum equipment. The dining room was enlarged so that it now has a seating capacity of more than three hundred. An attractive new house was built for dormitory purposes.

Cisco, Texas

For the opening chapel of Randp College for this school year a special gram was arranged by the faculty of fine arts department consisting of pi violin and vocal numbers. Member the faculty and of the board of trus as well as some of the alumni pre were introduced. The large number students who stood as being there for first time indicated the extending i ence of this institution. President T Roberts announced that the enrollment year is the largest in the history of school.

The ministerial students have orga a club for the purpose of mutual ass ance and criticism in their work. eral of the fifteen students enrolled in Bible department have already actively engaged in the ministry and ers will preach for churches this ye

First Christian Church of Cisco is stituting this fall what is terme "church night." The various activi of the church will usually be held Wednesday evenings. Randolph Colle cooperating by leaving this an open n so far as college activities are concer and by encouraging the students to tend.

Wilson, North Carolina

Atlantic Christian College reports a gratifying feature of its enrollment last few years is the number of seco generation students who are coming to college. When parents bring their and daughters to the school which themselves attended, thereby saying they want their children to come under fluences and to have associations sim to those which obtained when they there, it means a growing loyalty an confidence in the ideals and the purp of a Christian college.

A young Porto Rican student is expe to arrive soon and become a member of Atlantic Christian College student bo He is a graduate of one of the gov ment high schools and has had a yea seminary work. C. Manly Morton stron recommends him as one highly worthy prepare himself mentally and spiritu that he may go back and minister to people. He has for several months charge of one of our Porto Rican chur

The annual convocation service was in the college chapel the evening of tember 11. Lawson Campbell of Wins Salem delivered an earnest and forc sermon to the student body and fac using the text, "I write unto you, yo men, because you are strong."

The college library contains 7,500 umes of well selected books. It is on the busiest places on the campus, an

e y faculty and students early and t. There has recently been added a t ten volumes entitled, *The World's n housand Best Poems,* and *The Lin- ibrary of Essential Information.*

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p: ne, Washington

s kane University opened its seven- e session on September 27. Informa- o. :o date indicates that the entire n : Junior class is returning to en- r oon their Senior year. With other e iembers who have signified their in- n of enrolling, the Senior class will n mber the graduating class of 1929, h , up to that time, was the largest s in the history of Spokane University.

gymnasium has received a complete of buff-colored stucco and makes a attractive appearance. Campus vis- pronounce it one of the best gym- ns among the small colleges of the west.

okane University has received recently erous gift for the purchase of books. er M. Jordan, who served the hes of Montana as pastor and as intendent of missions for so many , and who passed away two years made provision in his will that his y should go to Spokane University. summer Mrs. Jordan, his widow, sup- ented his bequest with a cash gift 300 for the purchase of additional s for the College of the Bible. Mrs. the librarian, is placing these books special section to be known as the er M. Jordan Memorial section of library.

Worth, Texas

ie fifty-seventh year of Texas Chris- University is well under way now, approximately 1200 students en- d. The presence of Randolph Clark, of the co-founders of the school, at formal opening chapel exercises was inspiration to all. When Mr. Clark introduced to the student body he was tily cheered. "The Spirit of Ad- ure in Education and Religion," was subject of President E. M. Waits' ion for the opening convocation.

ifteen new faculty members have been ed this year, including two new heads departments. These latter are Mrs. en Fouts Cahoon, head of the voice artment, and Dr. W. C. Smith, head the sociology department.

he Alumni and Ex-Students' Associa- of the school is fostering a movement organize a Texas Christian University in every Texas town where there are fficient number of alumni. Clubs have ently been formed in Abilene and arillo. Fort Worth and Dallas have active organizations for some time.

The Skiff, student newspaper, has a girl tor for the second time in the twenty- en years of the existence of the paper. e is Miss Pauline Barnes of Fort rth, a senior student in the department journalism.

Bloomington, Indiana

Indiana School of Religion suffered a loss on August 3, in the death of Gus C. Davis, a director of the school and a generous supporter financially. For many years he had been an elder in the First Christian Church and at one time was its treasurer. He was a prominent and successful business man in Bloomington for more than thirty years.

On September 30, Dean J. C. Todd completed twenty-one years of service in Bloomington. He went to this city in 1908 from New York City and for four years was pastor of the First Christian Church. When the Indiana School of Religion came into existence, on October 28, 1910, the responsibilities of this institution were carried jointly with the pastorate of the church until November 1, 1921, when Dr. Todd resigned the pastorate to give his entire time to the school, in which relation he has continued to the present time.

Lynchburg, Virginia

The total enrollment of Lynchburg College, according to the last report is 227. Of this number there are 118 boys and 109 girls. The day students number 87; the dormitory, 140. Twelve states and the District of Columbia are represented, the states being: Virginia, North Carolina, Maryland, West Virginia, Delaware, Alabama, Ohio, Massachusetts, Florida, New Jersey, Tennessee and Pennsylvania. Virginia ranks first in the number of students enrolled, 190. Fifty-six are from the city of Lynchburg.

The Open Door in Damoh, India

By ANN MULLIN

DURING the rainy season we cannot do as much village work as is possible when the roads are good. The two couples of Bible women are doing their usual work in the city. Part of the time I work with them, sometimes alone, with the phonograph as my assistant, and about half of the time with a Bible woman who does half-time work. She suggested that we go to parts of the city in which we do not do evangelistic work. Because of lack of Bible women we cannot possibly reach all the women who would be glad to hear the messages concerning Christ.

The first morning we had more invitations than we could accept, and promised to return to the same place the next morning. We sold several penny and half-penny books. Each morning that week we were kept busy going to homes, most of them new to us, to which we were invited. One invitation came because a boy wanted to buy a book and did not have a *pice* with him. When we went to his home his mother not only bought two books but invited us to come in and play the phonograph. She asked that the Bible women come regularly each week. It is surprising how that small boy manages to be in different parts of the city when we are. He has appeared several times at different places and always insists that we go to his home right then.

A teacher in one of the government schools stopped my car and inquired in English about our work. I thought he was interested in the girls' school, as he asked if we charge tuition for teaching. But he said that he wants "some religion" taught to the women in his home. Of course we were glad to go, and we never charge for teaching. It was very evident that we were welcome. The women were very friendly indeed. They insisted that Tabitha Bai and I have tea and that we come for dinner some time. Of course they would not eat with us for caste reasons. One of the women showed me the interior of their large house. Although they were wealthy Brahmans, yet the women cannot read or write, and it was evident that they had not heard a phonograph before. We were urged to come at least once a week.

The same afternoon as we passed a group of women we asked if they wanted to hear the *baja,* and they invited us into a house. They were friendly and attentive and invited us to come regularly. Indeed, there is no trouble in gaining an entrance for the message of Christ. Our need is for more well-trained Bible women who live that message and take it as part of their own lives into the homes which are open. The Bible women cannot do more work than they now do, although there are so many opportunities.

One afternoon in a home a guest sang a song with the phonograph. I found that she knows most of several Christian songs and I asked how she had learned them so well as to remembr them. She replied, "A Memsahib came to Hirdapur every Sunday and taught us songs and stories." It has been several years since Mrs. Rice had that Sunday school for non-Christians in a village near here. Of course the woman has probably attended since then, as Dhanwan carries on the Sunday school work in a fine way, and the Bible women also work in the village. But credit was given to the right one for having taught the Christian songs so well that the illiterate Hindu remembered them.

In a home this week the Bible woman asked about the young daughter of the Hindu bai, and was told that the child had gone to live with her husband. She is eleven or twelve years old.

A Mohammedan woman inquired about our church services. She said she had heard much about them, as the two Christian families in Patera, an out-station in which she had lived, always have services, including the Lord's Supper, on Sundays. They have no church and there are only four adults, yet they do not neglect to remember Him in an especial way every Sunday.

Speaking of Books

A Long Look At India

FOR a comprehensive view of the situation confronting missionary work in India today the book, *The Christian Task in India,* is a ready volume of information. It is a compilation of statements by men and women who are either actively engaged in, or who are at least thoroughly familiar with, the phases of life and work in India about which they write. It presents in a practical way the various avenues of service open to the Christian church today, that of social service and that "which aims more directly at what we speak of as the extension of the kingdom of God." But whatever form the needed service takes, whatever differences in methods may obtain, that there is abundant work for all to do is impressively evident.

The wide scope of the volume, indicated in its ambitious title, naturally orients the reader not only to conditions and phases of activity but to the diverse views of the corps of contributors. Yet while differences of opinion are apparent, it is equally evident that the fires of missionary fervor are alive and that there is complete unanimity in the aim of missionary work "to bring the people of India into fellowship of the Church of Christ." Indeed, "the book is itself the fruit of that cooperation for which it pleads, and an argument in its favor."

The Bible Story For Children

THREE attractive books for children have recently come to the WORLD CALL office dealing with Bible stories, two told in intimate story fashion and the other in delightful verse.

The Book of the Bible, by John W. Flight, with a foreword by William Lyon Phelps, is a compilation of Bible stories, both Old and New Testament, written for young people and liberally sprinkled with quotations from the Bible. The stories are well told, some of them indeed vividly related in a manner to catch and hold the imagination of adventure-loving youth. Attractive sketches enliven the pages and a few full-page pictures in colors add to the appeal of the volume.

A book devoted only to stories of the New Testament, the life of Jesus and the activities of his disciples, is *Jesus of Nazareth,* by Agnes Adams, written for young children. The stories are simply told in the parlance of today and while drawing no morals, carry the inspiration of the life of Christ to the heart of the reader. The atmosphere of the stories is felt in the handsomely colored illustrations that are fresh interpretations of familiar events.

Bible Jingle Rhymes, by Louise Carter was inspired by a child's oft-repeated request, "Tell me a story," the child in this case being the daughter of the author. The little girl was fond of the melody in the Mother Goose jingles and as her mother transferred the same rhythm and rhymes to the Bible stories, her delight and interest in them became unbounded. The simple language and diction, the intimate, personal style, the depth of tenderness revealed, all combine to sing the stories into the child's heart as well as his mind. The book is beautifully illustrated and printed in clear type on cream paper.

Books Reviewed in This Issue

THE BOOK OF THE BIBLE, by John W. Flight. Oxford University Press, N. Y. $1.00.

JESUS OF NAZARETH, by Agnes Adams. Oxford University Press, N. Y. $2.00.

BIBLE JINGLE RHYMES, by Louis Carter. Thomas Nelson & Sons, N. Y. $2.00.

TYPES OF LITERATURE IN THE OLD TESTMENT, by Edward Chauncey Baldwin. Thos. Nelson & Sons, N. Y. $1.50.

THE PROPHETS, by Edward Chauncey Baldwin. Thos. Nelson & Sons, N. Y. $1.75.

THE CHRISTIAN TASK IN INDIA, edited by John McKenzie. The Macmillan Company, N. Y. $3.00.

YOUTH ADVENTURES WITH GOD, by Grace Gilbert Pickerill. United Christian Missionary Society, Indianapolis. $1.00.

LITTLE KIN CHAN, by Berthae Harris Converse. Friendship Press, N. Y. $1.25.

RAFAEL AND CONSUELO, by Florence Crannell and Harriet L. Fullen. Friendship Press, N. Y. $1.00; $.75.

JUMPING BEANS, by Robert N. McLean and Mabel Little Crawford. Friendship Press. $1.00; $.75.

THE CHURCH AS A SCHOOL, by Harry C. Munro. Bethany Press, St. Louis. $1.35.

CHARACTER GUIDANCE AND OCCUPATION FOR CHILDREN, by Eva J. McCallum. The Bethany Press, St. Louis. $1.50.

SOCRATES IN AN INDIAN VILLAGE, by Brayne, Oxford University Press, N. Y.

THE PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY, by John Baille, Scribners. N. Y.

THE BIBLE THROUGH THE CENTURIES, by Herbert L. Willett. Willett, Clark and Colby, Chicago. $3.00.

SHORT PAGEANTS FOR THE SUNDAY SCHOOL, by Mrs. Laura Copenhaver. Doubleday, Doran Co. N. Y. $1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Character Guidance an Occupation for Childre

THIS book is a most effective and a able text for classes of parents i church. Out of a wide experience i educational field and a personal know with her own child, Mrs. McCallum s with great practical helpfulness.

The textbook is more available classes in the church school becau constantly appeals to the Scriptures source of light and guidance. For classes which desire to study the in their class sessions this book fulfi isfies. The use of the Scripture i only verbal but actual. Principles o duct are discerned and translated modern relationships with our own ones. I most heartily recommend work both as a textbook and reading for Christian people.

CHARLES DAR

The Church as a Schoo

HARRY C. MUNRO has made a contribution to the thought of gious education by this work. It is evi ly designed as a textbook upon Unit or Unit No. 91 of the standard te training curriculum. Out of his exper as director of leadership training fo United Christian Missionary Society Munro writes with an awareness o modern situation in teacher training, always characterizes his work.

His conception of the curriculum i ceedingly helpful. One sentence is illuminating, "But if knowledge aris meaning out of experience, it is ev that these ideals can only be co hended as experience itself is actuall der way." Mr. Munro's conception problem of teaching would be to org experiences which themselves carry ideal to be taught and into these e ences he would introduce the subject ter of the textbook.

Mr. Munro seeks to carry the spirit into all the organized experi of the church. He regards the church as a school with educational in view and would have us live for e tional outcome.

CHARLES DAR

Seeing Men and Hearin Voices

TYPES of Literature in the Old ment, by Edward Chauncey Bal is a comprehensive and comprehe volume ready to increase understandi the writings embraced in the Bible at the same time deepen reverence f contents.

While the author disclaims or scholarship in his subject he evid

acquaintance and careful discern-
and makes convincing evaluations in
resentation. He holds interest
r in dealing with peoples, incidents
ncepts of the far-off times, or in
g their vital characteristics to be
ient, applying to all ages.

offers the average casual reader a
of charming chapters in the history,
olklore, myths, poetry, drama and
phases of the life and literature of
brew and other oriental peoples. At
ne time his book is a practical man-
r the minister and teacher.

he first chapter Dr. Baldwin pauses
phasize the influence the Bible, from
y of its translation by Tyndale and
talc, has had on all life of the Eng-
speaking nations—its effects upon
l habits, phraseology and courses of
, illustrated by the Reformation and
ed in all forms of literature.

"rediscovery of the Bible" in the
t age is accredited to a reverent
rship bridging the ancient Semitic
with our own to archaeology, sum-
g long silent witnesses from un-
ed monuments, to philology, transmit-
ights from musty documents, to so-
y, to comparative religions, and to
s in oriental life.

ough all this combination of testi-
the patriarch, priest, prophet, sage
nomadic desert man, are no longer
as vague and unreal figures, but are
ht before us in their garb, in the
onment, in the very pursuits in which
lived. They, together with the his-
of earlier and contemporary nations,
ne familiar to the modern Biblical
nt and the living force of the Book
is appreciated.

is through the diversified literature
e Bible that its vitality, purposes and
nce are grasped, each book contribut-
ts own particular measure.

e writer thus shows Genesis with its
re and prehistoric traditions of the
rewritten as a supplement to the na-
l history, to have for its main pur-
the presenting of God's plan for Is-
to be his witness and agent, while
attention is made to weigh on the
th of life" that sin brings misery
n while obedience makes them happy.
e uniqueness of Hebrew folklore and
s, the sources and modifications of
reation story, the account of the Fall
its inherent difficulties and permanent
s—written as they have come to us
rophetic historians during 900-600
, make up one of the most interesting
faith-confirming sections of the vol-

in effort, though, has been given to
iterary characteristics of the Old Tes-
nt. Thus come in order, the early
ew poetry with its parallelism and
hony, the later lyrical dramatic idyl,
icles, the prophetic drama, exemplified
veral prophets. The short story is
lacking. Here are Ruth—a pastoral
idyl, Esther, with its setting in the
dors and intrigues of an oriental
, and whose tones are patriotic rather
religious, and Jonah, prophetic fic-
tion, written as a protest against post-exilic Jewish intolerance. Prophets, sages and historians made up the list of their authors.

The final chapter deals with the writing of the priests, the codification of the law, as illustrated by Deuteronomy.

The reader of this new publication will pause to thank a busy university professor for having prepared it.

Of equal merit is the book *The Prophets,* by the same author, which came from the press in 1927. One volume may be said to be the complement of the other, in that it completes the survey of the contents of the Old Testament.

Here again, sixteen men, making up the company whose prophetic utterances are embraced in the canon of Holy Writ, are made to stand out as living patriots, social reformers, preachers of justice and righteousness, and as proclaimers of God's law and will and purposes.

In addition to a better understanding of the prophets themselves and their distinctive messages, this book is to be commended as a concise history of Israel and her surrounding nations during the great prophetic period, extending from the 8th century to the Maccabean period in the 2nd century, where the author places the writing of the Book of Daniel.

The Prophets is also worthy of a place on the reference shelf of the careful teacher.

MARIE REYNOLDS FORD.

Youth Adventures With God

YOUTH Adventures With God, by Grace Gilbert Pickerill, is a book of devotional studies for young people that is entirely new and different. It is the outgrowth of a desire in the hearts of those responsible for this volume to create a piece of devotional literature that would meet the actual everyday problems and needs of the young people who would use it. With this in mind, a questionnaire was worked out by the author and distributed among representative young people, many of whom responded heartily, stating frankly and confidentially their deepest and most intimate problems. The information that was received on these questionnaires was carefully tabulated and out of this information grew the volume, *Youth Adventures With God.*

Every theme treated in the book was suggested by some statement on the questionnaire. Obviously material created in this way does not lend itself to a day by day, chronological treatment. The devotional studies in this book have been assembled under themes. It is not recommended that the themes in every instance be studied in the exact order in which they appear in the volume; but that each young person choose the theme which best meets his need at a particular time. Just at the present if you are facing some problem in your recreational life, you should follow the devotional study on that topic; if your environment seems dull and uninteresting and life too commonplace, you should use the devotionals on "Miracles of Transfiguration"; if you are facing very definitely the problem of your life-work, take the chapter "Adventures in Life's Investment."

Young people, as you use this volume do not be content to merely read the chapters. Experience them! Worship in God's great outdoor cathedrals; listen to great music; feast your eyes on masterpieces of art; feed your souls on the literature of the immortals; and feel yourself being lifted into harmony with the source of all beauty and made "beautiful with Him."

The author has also attempted in this little volume to introduce young people to some of the great Christian literature of this generation. At the end of each chapter there is a bibliography of interesting books for further adventure.

Many profound problems regarding personal conduct and intellectual beliefs were revealed by the questionnaire. It was impossible to deal with these problems adequately in this small volume. The problems, however, were carefully classified and summarized under a number of major headings. At the back of the book under "Special Problems" is a bibliography listed under these various headings.

Young people will find in *Youth Adventures With God* a devotional book of practical and inspirational character that will help them in their adventures in worship, in faith, in the search for the beautiful, in comradeship with other young people and in life investment.

CYNTHIA PEARL MAUS.

Jesus Today

THE Place of Jesus Christ in Modern Christianity, by John Baillie, professor of Systematic Theology in Emmanuel College, University of Toronto, makes a contribution of the first rank on the much discussed subject of the connection of Jesus with the present-day teachings of the church in his name.

Prepared in their final form as a series of lectures on the Ely Foundation at Union Theological Seminary, these chapters though intended perhaps primarily for the theologically trained minds of seminary professors and students, nevertheless are remarkably free from the academic atmosphere, and quite readable for anyone at all interested in things religious.

Due to wide reading, the books of E. Stanley Jones have opened our eyes to the fact that it is possible for a large part of the world to accept the life and teachings of Jesus, without being able to accept the church as having much foundation in that great life. The press has flooded an eager public, incurably religious in its yearnings, with such books as Papini's, and that of the hackwriter of biographies, Emil Ludwig, and countless other chaff, until it is a great relief to be at last rewarded by such a book as Baillie's.

It is a distinct service that he renders. Here Jesus is disintered from the tomb of

Here Jesus is disinterred from the tomb of history, the embalming fluid of mediaeval theology is drawn from hardened arteries, and the soft rose glow of health is made to bloom upon cheek and brow of the Man of Sorrows. We are given a vigorous and vital figure of a living Reality, who drew the first Christians unto himself and filled them with radiant love and joy sufficient to "turn the world upside down" for a new Way of Living. This Jesus is an understandable *raison d' etre* for the early Christian group with its threefold relationship, the Christian's attitude toward God; his attitude toward his Christian brethren patterned after the third relation or God's attitude toward him. The Christian Community and its Agape or "Love Feast" are given a new richness of meaning. And the connection of Jesus with all this is just that he was its founder, or Pioneer. While the life which was started from this life was aglow there was no need for staking everything "on a meticulous reference to the individual sayings and doings of the founder." This becomes necessary only when men feel that the living spirit is beginning to desert them.

We get clear-cut, cameo impressions of the teachings of such important councils as Nicaea, Chalcedon, the Sixth Ecumenical (Constantinople) and such theologians as Anselm.

For those who have never studied theology and its history this book is invaluable. It may come as a surprise to many to discover that much which they hold in the name of "orthodoxy" has only the decree of an Ecumenical Council, rather than Scripture, to back it up. The "orthodoxy" of the views about the person of Christ are particularly well handled and distinguished. There can be no "orthodox" view of the Atonement since no Council of the Church ever put the stamp of approval and the accompanying anathema upon any of the several views that have existed.

The chapter or lecture on "The Atonement" is a minor classic on the subject. Two sentences from the chapter will suffice to show the spirit of the whole treatment.

"When our Lord found a man in the bonds of sin, the deepest feeling aroused in his soul was, quite apparently, not anger, not blame, not a desire to punish, not a scandalized shrinking, not a comfortable sense of his own moral superiority, but an ache to redeem."

"And so we are led directly to . . . . the significance of Christ's redemptive activity toward those around him as spurring us on to a like redemptive activity toward those around ourselves."

This book might well be used as a text for the study of Jesus and Christianity which so many churches are now approaching as a part of the great Pentecostal program of renewing Christian enthusiasms.

J. B. ROBERTSON.

Socrates in an Indian Village

AT A time when the Western mind is seeking knowledge of the Oriental, F. L. Brayne's book, *Socrates in an Indian Village*, comes to etch indelibly a vivid picture, a cross section of Indian village life.

It was with some trepidation that we opened the covers of the book, thinking that therein might lie philosophies of East and West, but we were immediately and pleasantly set at ease. The work is mostly in dialogue. Dialogue between Socrates, who, it seems, is Mr. Brayne himself, and the many men with whom he talks in the villages of the Gurgaon District. It is a work of simplicity . . . the simplicity of a trained mind making great affort to instill into the lives of ignorant, superstitious and lazy individuals, the gospel of cleanliness and simple decency and common sense living. So simple is the line of argument followed by the sage that we, who have seen the workings of the village mind, were completely fascinated and read eagerly to the finish.

Mr. Brayne deals with fundamental principles. From his first chapter in which he emphasizes the four things essential to progress in village life, through the entire volume to the serious matter of farewell and his naive L'Envoi, we see the patience, the understanding heart, the consecrated life, the undying pity of the enlightened mind in its dealings with the lives and the bitter problems of vice and poverty and filth that make the task of the Civil Servant so utterly vital to India.

Witness, if you please, the Four Things held fundamental to progress in an Indian village, and then endeavor to comprehend the state of affairs that necessitates such primitive reform. Socrates has questioned the villagers into a state of shame for their condition rather than pride of their heritage. He says:

"Then we may conclude that if you wish to be numbered among human beings you must do four things, not three:

1. Clean the village by putting all the dirt and rubbish into deep pits and clean the children.
2. Stop making dung-cakes.
3. Make windows in your houses.
4. Send the little girls to school as well as your boys."

Glance down the table of contents for just one moment. Fever; Caste and Defilement; Jewelry and the Proper Position of Women; Water, Fuel and Manure. And further on: The Cost of Uplift; Training; Waste; Bad Bulls; B.A., LL. B. Topics of everyday life? Yes, certainly! Subject matter pertaining to the filth of the village, to the many dogs running wild, to the dirt-covered and sore-eyed children, squalling in the six-inch-deep dust of the village lanes, to the slavery of womanhood, the treatment of youths and young girls wedded ere puberty sets in. Problems of fact, not theory. These are what Mr. Brayne deals in.

And the result of Socrates' ministrations? No, the Indian villager is too honest, too sterling a man, if lazy to the point of degradation, to force upon his benefactor the cup of hemlock. Th lager needs a leader. He needs a But he will climb out of the slou his former life toward the ideal s the man called Socrates. The res hopeful. It is best told in a pré the author's own L'Envoi.

"'Buzz!' said the mosquito, 'I'm he's going!'" And the fly and th and the village pig agree with him. place to lay their eggs, no filth on to feed. But the dog to whom has given a collar and a master and a is sorry to witness the departure o old man. And the pure bred Hissa owes her heritage to Socrates conde tion of the Brahmini bull.

"'Kook, kook, kook, kook!' sai peacock. 'I used to sit on muck h now I preen myself in a lovely flower garden. Clean and pretty w and children feed me every eve Kook, kook, kook, kook! Socrat Jai!'"

And shall we say that there is le benediction arising from the hear those villagers whose very existenc been purified by the courage and th tience of one called Socrates?

HAROLD ELS

The Bible Through th Centuries

DR. HERBERT L. WILLETT ha unique distinction of being reg as a dangerous modernist by the con tive element of our brotherhood, and servative by progressives. In this r his latest book, *The Bible Through th turies*, is a perfect representative o Willett. It represents the results of lical criticism, which have been acc by progressive students. At the same it reflects the strong faith of rev Bible scholars. The conception of Word of God, set forth, is not that faith once for all delivered to the sa rather it is the power of an endless as distinguished from the law of a e commandment. Dr. Willett believes teaches that "the inspiration of the is the total spirit and power it reve To quote him again, "No error has resulted in greater discredit to the tures or injury to Christianity than of attributing to the Bible such a mi lous origin and nature as to make infallible standard of morals and ligion."

One would not expect such a co tion of the Bible to be acceptable majority of Disciples. It would be however, for those who hold conserv views to own and read such a boo Dr. Willett has produced, in order intelligent in their conservatism. ever we may disagree with his view one of us can feel that the author tempting to destroy the faith of church. He has a sincere convictio the divine character of Christianity he lets it be known and felt.

CHARLES DAR

(*Continued on page* 56.)

Items That Made News Last Month

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ROFESSOR REINHOLD NIEBUHR, one of the leaders in the Evangelical Synod of North Amer- d author of the well-known volumes, *Civilization Need Religion?* and *s from the Notebook of a Tamed* this month becomes chairman of ederal Council's Commission on the h and Social Service. Professor hr is one of the best known young reters of the Christian faith in both rsonal and its social aspects.

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e personnel of the Federal Council's commission on motion pictures has been appointed. Hon. William C. eld, former secretary of commerce a prominent Episcopal layman, is man. Charles K. Gilbert of New is chairman of the executive com- ee, and Harry S. Myers, Northern ist leader, is acting secretary. Other bers of the commission include ch leaders of various denominations. purposes of the commission are de- d to be: (1)To further or provide a survey of the relation of motion ires to the public welfare. (2) To t the churches at home and abroad ecure suitable motion pictures for r own programs, and to maintain a ral information service. (3) To y the representation of the various les through motion pictures at home abroad, to seek to eliminate misrep- ntations and to secure the incorpora- of the best of the life of the various tries, and to further the use of films ch strengthen international under- ding and good will.

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ding

n elaborate directory of the Protes- churches of Chicago, lately published he Chicago Church Federation, shows the Protestant churches and institu- s in the Chicago area spent more than lve and one-half million dollars on ding enterprises during the year end- June 30, 1929. The Lutherans were he top, with an expenditure of over million, and the Methodist Episcopal rches stood next in the amount of ex- diture.

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nen

a four-minute session of the House Representatives recently, over which resentative Edith Nourse Rogers of sachusetts presided, the usual pro- re of prayer and adjournment, under agreement not to transact business re Oct. 14, was followed. was the first time that a woman opened a session of the house.

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or

rom *The New Outlook*, organ of the ted Church of Canada, we quote the owing:

"For the first time in her history Japan is trying out prohibition in her army. Some months ago, Lieutenant-General Ichiji Inouye decided to make his division of the army 'dry,' and the results have been watched keenly both by the army officers and the general public. The General decided to test the matter, because he realized that drinking was detrimental to good citizenship, and he held that only good citizens could make good soldiers. He said that practical observation convinced him that drink was a source of many petty crimes, quarrels, offenses, wranglings and petty thieving in the army, and so he decided to wipe out the use of intoxicants in his division. First he scattered literature amongst the soldiers, showing the advantages of temperance, and the results were so surprising that the Twelfth Infantry Regiment finally banished all intoxicants from their canteens. The Second Engineering Battalion followed the example, and the city of Sendai, where this movement began, found conditions so improved that other dry activities sprang up, and there was organized also a temperance society amongst the police and newspaper men. Another movement against the drink evil was the Japanese Intercollegiate Prohibition League, formed in 1922, which has now forty-four affiliated societies in the universities and colleges of the Sunrise Kingdom. Efficiency and good citizenship are the two leading ideas which have given birth to the prohibition movement in Japan; and they are the ones which will, sooner or later, banish drink from Canada."

Union

What a distinguished Methodist layman calls "the most important event in the history of British Methodism since John Wesley," now seems to be upon the immediate horizon, namely, the union of three Methodist bodies.

An Act of Parliament has been passed and has received royal assent authorizing the union of the Wesleyans, the Primitive Methodist and the United Methodists, the three leading branches of British Methodism. The final consummation will take place in 1931 if 75 per cent of the three bodies approve, as seems altogether probable.

In Scotland, after many years of negotiation, the two Presbyterian bodies have voted to unite. The Church of Scotland, which is the state church, and the United Free Church, have both given final approval to the merger, which became effective in October.

Japan

Horace E. Coleman, after a period of distinguished service as the representative of the World's Sunday School Association in Japan, has lately returned to this country, having completed the process of turning over the work of religious education in that country entirely to Japanese leadership. The development of religious education in Japan to the point where the direction of it could be assumed wholly by the Japanese is regarded as a great tribute both to the quality of Mr. Coleman's work and to the ability of his Japanese associates. In recognition of a great indebtedness to him, the Sunday School Association of Japan has elected Mr. Coleman honorary secretary for life.

Yale

President James Rowland Angell of Yale University today announced that a gift of $500,000 has been received from the General Education Board for construction of the Institute of Human Relations building at Yale. This, with the sum of $1,500,000 previously given by the Rockefeller Foundation for the same purpose, provides a total of $2,000,000.

The institute is to be a center for research in biology and sociology at Yale. Its unique architectural features are a residential unit for the study of child development, a residential and treatment unit for the study of mental efficiency and mental diseases, modern laboratories for psychological investigations and facilities for research in sociology, including social psychology, economics and government.

Chautauqua

A gift of $100,000 to Chautauqua Institution by the descendants of Lewis Miller, co-founder with Bishop John H. Vincent, of the Chautauqua movement, has been announced. The memorial gift represents a thousand dollars for each year since his birth.

Another gift of $10,000 was made by an anonymous donor for the musical development of Chautauqua.

China

The largest piece of perfect "flesh colored" jade known to be in existence is to be carved into the new Seal of the Republic of China.

This piece of jade, five inches thick, seven inches long and a little more than five inches wide, has just been found in far-off Sinkiang Province.

Local village autonomy will be the basis of China's future representative form of government, and the age-old custom of village arbitration will be preferred to formal litigation, according to detailed measures for the development of district autonomous government which have been adopted by the Legislative Yuan at Nanking and submitted for the formal approval of the State Council.

In small villages age limits, yet to be fixed, will be the main qualification of voters, but in towns and cities certain educational qualifications will also be specified, and everywhere, all citizens shall take a solemn oath of allegiance before they may be registered.

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power*

December topic: *Witnesses to His Nativity*

Worship theme: *The Gratitude of the Son of God,* Mark 14:3-8

Young Matrons' Society

1929-1930: *Gates of the Nations*

December worship theme: *Power to Heal,* Luke 5:17-27

Guild

1929-1930: *Comrades of the Way*

December topic: *Comrades of Hea*

Worship theme: *Hands of Hea* Matthew 9:27-38

Witnesses to His Nativity

CHRISTMAS! How all of us love its atmosphere of happiness and good will. It is a "different" time of year, a time in which we are considering others before self. For those who acknowledge Jesus and to whom these days witness to his nativity, this season has deep and precious meaning. So many things about us witness to his birth. Our homes, our schools, our hospitals, our churches, our benevolent institutions, and every fine influence that bears upon our daily living, are here because Christ was born and is still living in the world. Into every grateful heart at Christmas time must come the thought. "I owe so much to him. Does my own life witness to his nativity?"

It is not difficult to assert a love for him or to witness to this love by regular attendance in his church and by actual service in that church. It is not so easy, however, to prove our love for him by remaining unswervingly loyal to him in the complex and trying relationships of everyday life. Herbert Spencer said, "The test of education is to be able to do what you ought, when you ought and whether you feel like it or not." We might make that the test of our witnessing to his birth in our hearts.

Two girls were classmates in a certain college. One was brilliant, prominent in every college activity but unacquainted with Christ. The other, an average student, held no offices, but she knew and loved Jesus. One day, early in their freshman year, the first mentioned of these two girls, in order to save herself in an embarrassing situation, told a falsehood concerning the other. The story was believed and quite seriously affected the career of the accused girl. But she sought neither justification nor revenge. Quietly, she went her way with friendship for all and malice toward none. Two years passed. One evening early in the autumn of their senior year R—— was seated at her desk in her study when there came an impetuous knock on the door. It opened and in came her enemy quickly, as if propelled by something over which she had no control.

"Why do you persist in being so decent to me?" she asked abruptly, almost angrily. "You make me feel rather small." Then she added slowly, "You seem to have something, to know something, that I do not have or know. What is it?"

"It is Jesus. I wish you knew him too," was the sincere answer.

There was a blank silence. Then after a little these girls sat down and talked together. And then and there, E—— met Christ. In following weeks and months she came to know and love him. Her life changed. Graduation time came. Soon afterward E—— entered whole-time Christian work. Her decision of purpose, brilliance of mind and charm of personality, have enabled her to render an outstanding service through the years. And one wonders how many lives R—— has influenced for good, because in long-ago college days, under great provocation to avenge herself she yet by His grace proved that he had been born in her heart. She witnessed to his nativity in her own life.

—LUCY MAPES.

Remembering Miss Moore

In connection with the regular chapel service held each day at headquarters, the time one morning recently was voted to an appreciation and memorial to the life and work of Miss Alma Evelyn Moore, when a good-sized framed ph graph of Miss Moore was presented by the Christian Woman's Board of Missions, to be hung in the conference roo Missions Building.

The songs for the occasion were of Miss Moore's own composition and set to the music of familiar hymns. The one g below was sung to the tune of "The Son of God Goes Forth to War."

World Fellowship Hymn

Make large our hearts with Thine own love
And make our spirits free,
Our Father, that all barriers
May yield in unity.
Strike out the roots of prejudice
That sever us apart,
Implant Thy growing, gracious love,
In every human heart.

Our thought for others deepen, Lord,
Forbid that we should be
Neglectful of the toil and pain
Of human misery.
So long as little children starve,
And lives are weak from fear,
And thoughtless might in power rules,
Our Father, make us care!

Widen the reach our love can make
Until it knows no bound,
Until the peoples of the earth,
All in our love are found.
That spirit that was His be ours
Who walked in love's true way,
Share we His task, His Kingdom bri
The glorious New Day.

Programs for December

Circle

(unmarried young women 18-24)
930: *The Road of Strong Hearts.*
ber topic: *Roads to Friendship.*
hip theme: *The Supremacy of Love.*

Tis a Beautiful Time

'IS a beautiful time when Christ-
mas comes all up and down the
t," and for those on the Road of
g Hearts will it not be a more beau-
time than in the years which have
d; for "'Tis a beautiful task our
tmas brings for old and young to
." It is our privilege—

to make the sad world merry awhile
And to frighten sin away,
d to bless us all, whatever befall
Is the task of Christmas Day."

many have contributed to the cus-
of our Christmas—and this year
n you select the wreaths for your
lows and secure your Christmas tree
ld you like to know the stories of
stmas greens?
ne of the most fascinating stories of
first Christmas tree centers in Joseph
Arimathea, when he journeyed from
Palestine into what is now England
arry the story of Christ. The story
s us how Joseph and his friends went
England and traveled into the inte-
of the country hoping to find kindly
ter. No one received them, and on
istmas Eve when their food was gone
they were exhausted and perishing
h cold, Joseph, in deep discourage-
nt, dropped down on a rock to rest.
oseph thrust his staff into the ground,
suddenly, to their amazement, the
d wood began to grow, and changed
) a hawthorne tree.
'It is a miracle," they cried, and all
pped to their knees, and then one of
m recalled that he had heard how
trees in Paradise had blossomed on
night the Lord was born.
'It is a sign from God," said Joseph,
hat he will protect us. Let us end
r wanderings and settle in this place."
Strength came to them and they built
few houses and a little church, which
er on was added to, and became the
mous Glastonburg Abbey. And for
ny years the sacred thorn tree blos-
med every Christmas Eve.

The origin of the holly runs through
ny Christmas stories, most of which
nnect it with the story of the burning
sh.
The juniper, with its green leaves and
d berries, is held in reverence by many
l-world Christians, for it is said to
ve been the juniper bush that pro-
cted Mary, Joseph, and the Savior from
e soldiers of Herod.

Senior Triangle Club

(For boys and girls, ages 15-17)
1929-1930: *A Good-Will Flight.*
December topic: *A Holiday Hop.*
Worship theme: *The Supremacy of Love.*

Christmas in Other Lands

AS WE are on the Good Will Flight this year don't you think it would be interesting to visit some of our friends in other lands and see how they observe Christmas? It is such an ideal time for a good will flight, for all who know the Christ have such an abundance of happiness and friendly feeling toward other peoples at this time of year. If it had not been for the people across the sea who first kept Christmas, we would not have in our own country the many customs which help to make this season such a happy one. We have few customs of our own. Did you know that our Christmas carols came to us from the Holy Land, the Christmas tree from Germany, Santa Claus from Holland, our stocking hung in the corner from France, our Christmas greetings, yule log, plum pudding, and mince pies from England? There isn't much to add as our own contribution except turkey and squash pie.

Germany

In Germany Christmas is the great occasion of the year. For a week or more before the day, loads of evergreen trees of all sizes may be seen in the squares and open places, making them look like forests. Martin Luther first introduced the Christmas tree into Germany. This story is told about him:

"One Christmas Eve, while he was on his way home, he looked with wonder at the beauty of the Christmas stars. Afterward he tried to tell his wife about it and was unable to express himself in words. He went out and bought a fir tree, lighted small candles and placed them on the branches. 'This,' he said, 'is like the Christmas tree.'"

England

From the earliest times the Celts have had a festive yuletide. They thought it was unlucky to have the holly brought into the house before Christmas Eve. During the week parties of young people were out in the woods gathering green boughs and on Christmas Eve, with laughing and singing, they came in with branches to decorate the big hall.

Norway

The Norwegians begin their Christmas with a church service followed by a feast. After seven o'clock in the evening, little boys in white robes, with star-shaped lanterns and dolls to represent the Holy Babe, enter the room and sing carols.

Intermediate Triangle Club

(For boys and girls, ages 12-14)
1929-1930: *Trails of Discovery* (Among the Japanese).

Christmas in Japan

CHRISTMAS is such a happy time and it just seems that Christmas isn't Christmas unless we can do something for others. What have you planned to do as an Intermediate Triangle Club? Since we are on Trails of Discovery with our Japanese Friends, wouldn't you like to know how Christmas is observed at the Mission Station in Akita, Japan? Miss Jessie Trout, our evangelistic missionary, tells us in a letter some of the interesting things they did last Christmas.

"Our Christmas activities started on the fourteenth, when the kindergarten children entertained the maids of their own homes. The party was at the regular kindergarten hour. These maids have very drab, colorless lives and they enjoyed the games together and a cup of tea and cakes.

"The girls of the Happy Bluebirds took their offerings of Christmas cheer to three homes. In each place the recipient was an aged person, living alone, in a small desolate place. The gifts were a complete surprise to these old people and they were very much pleased, but their joy was as nothing compared to that of the girls who for the first time had the joy of knowing they were helping, though only a little.

"Another group went to the school for the blind and deaf and dumb. This was our second visit and we hope to make the Christmas visit an annual affair. The teachers and pupils appreciated our coming and to show this they gave a demonstration of their teaching and its results.

"The Bethany Club entertained some Chinese students who are studying in the mining college. One of the members of the club had studied Chinese cooking in her Home Economics course and under her direction Chinese food was prepared and served. This pleased the Chinese guests, and after lunch together we played games and had some music.

"The Pollyanna Club brought Christmas cheer to two very old women. Each of them lived in unspeakable squalor and poverty. The little we could do seemed hardly worth while but at least we shared a little of the love and cheer that fills our hearts at Christmas time.

"The Esther Club girls went to the Red Cross Hospital and called on some of the patients and conducted a little Christmas service, and gave each girl a picture of Christ which she could hang by her bed.

Devotional Study for Woman's Societies

DECEMBER: The Gratitude of the Son of God. Mark 14:3-9.

By MAY F. FRICK

WHAT does intimate acquaintance with the Son of God mean to those who have it? For answer we must needs look far and wide in both time and space.

Jesus came to a world that was almost engulfed in heathenism. In Judea the brave Maccabees had struggled heroically to stem the encroaching tide of Hellenic culture with its accepted idolatrous worship. Years of struggle are blood-red with their noble sacrifice, for they had determined that the Law of Jehovah should be supreme in the land. Their interest, however, centered in the Law and in time they became legalistic. While they were successful in halting the tide of heathenism and reestablishing the temple worship, yet in their excessive loyalty to the Law men lost sight of the justice and mercy of God and his desire for right relationships to one another.

Then Jesus came to show men what their God and Father was like.

He knew what was in man. No depth of indifference or of selfish pride could hide from his love-penetrating gaze the divine possibilities of a human soul. Wherever men and women responded to his friendliness he was able to unearth undreamed of nobility of nature and richness of talent.

There was Matthew, the hated tax-gatherer, whom he called to have a noble place in his Kingdom of Love. Zaccheus likewise forgot his mean business and under the genial touch of the Master's confidence blossomed into a generous soul. The woman to be stoned was forgiven and saved to sin no more. The woman so entangled in the mesh of material niceties and of housekeeping pride that she was ready to rebuke Jesus and give him orders, is released, becomes a woman of spiritual prowess and receives her brother back from the tomb. The despised woman at the well finds newness of life and joy in him and is henceforth his irresistible messenger to her own folk. All these he blessed with a new understanding of love, of God and of life itself.

But when he found a heart of love unsullied, a love that was gentle and yet unafraid of the cruel taunts of the crowd, his gratitude knew no bounds. He promised her a humanly impossible reward, and for a score of centuries he has kept his word. "The cruse of ointment of pure nard" was "very costly" but it was healing balm to the misunderstood and lone heart of the Son of God. Is that not enough for so simple a gift of love? Yes and no, for in his joyous gratitude he blessed it and through the length and breadth of the centuries and the continents, wherever his gospel has been preached, there has been shed abroad the exquisite fragrance of the undying gratitude of the Son of God, to one who had "done what she could."

Thus to myriads of earth's pilgrims has been revealed the tenderness of heart of the lover of her soul and theirs, and of yours and of mine.

What has it meant, what may it yet mean, no tongue can tell, no pen can write. For named or nameless though they be, of any time or race, their joy in him is none the less complete. Thus down the centuries he moves, this grateful and gracious, this love-inspiring Son of God. And as to the touch of love's magic wand, the lives that are brought close to him respond and blossom with beauteous strength and self-sacrificing joy.

Not into one woman's heart alone would Jesus look with love's eager gaze. No, he searches yours and mine hoping that even there he may find a love and loyalty like hers.

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

How must he have rejoiced as he knew the hearts of those women of earlier years in our country, who had so large a part in the building of the foreign missionary program in America. At the beginning of the nineteenth century money was hard to get. Outside the spheres of domestic service and dressmaking there were no avenues of making money open to women except the selling of butter or eggs or rags. The first recorded legacy to missionary work was given by a woman in domestic service, who received wages of never more than fifty cents a week, but who left to the missionary board the sum of $345.83.

What think you of the women who launched the woman's missionary work in our own church? It is said they met "in weakness and in fear, and in much trembling." "At that time there was no woman among them experienced in public work; they were untrained in speech, in the conduct of business, in audible, articulate prayer. But though these obstacles bore heavily upon them, like the women on that Easter morn long ago, they still pressed on to their goal."

Contrast with these any group of our women today, their education, their resources, their freedom, their position. Are these rich by-products of the Christian faith tending to make us soft, half-hearted, luxury-loving, selfish or indifferent? But what is there for you and me to dare and to endure today? Will we ask that we may see ourselves as our Blessed Christ sees us and will we come to ourselves and out of hearts overflowing with consuming, unceasing gratitude, will we make him a Love Gift, a real one, perhaps the first real one we have ever made to him? We may encounter the criticism of acquaintances or even of friends cause we give ourselves anew to him. cause we give him our first thought best talent, our constant comradeship may have to spend a little less time others. Because we love him "more these" we may spend our money, little or much, in a slightly different But because he is very real to us nearer than any earthly friend, we wil let his birthday come without plan first of all our gift to him, and be all shall it be. It will not be some that we can easily do without, but something the loss of which will us each day on bended knee to pra blessing on our gift, else all the mone can give will not suffice to feed his gering world.

How wise were his words—your tre and your heart will go together. So (now we'll find it easier) we'll ask of who blessed the loaves and fishes on lee's shore, to bless our treasured gift all his work throughout the whole world that it be not retarded for la faith or funds. Surely time and th and love's wisest planning are needed HIS gift. But then a new joy awai We shall nevermore live content wi the self-sacrificing, but life-abounding lowship of those to whom he says, hath done what she could."

"I heard Him call.
'Come follow'—that was all.
My gold grew dim,
My heart went after Him.
Who would not follow
If he heard Him call?"

Hidden Answers

1. Who becomes acting preside of the United Society?
2. What, in the last analysis, is ligious education?
3. What did a mother say of you people's conferences?
4. The union of what two bod is contemplated?
5. What are 1,000 pastors bei asked to do?
6. What of the graduates of Sou ern Christian Institute?
7. How many students enrolled Jarvis College?
8. Who was entertained by royalt
9. Where were boys and girls three nations gathered?
10. What was the first record legacy from a woman to m sionary work?
11. A dog, a bell, a spear—their lation?
12. How is a patient prepared an operation in India?

Echoes From Everywhere

tomachs t Filled''

ave had this month our first Bible 's Institute in this Chattisgarh dis- It met for three days in Raipur. issions participated—Evangelical, ite, Methodist and Disciples of There were fifty-six Bible women ed and about eight missionaries. en of the women were from our . The women felt that it was their ; and were very happy about it. is shown in their decision later that lays were not long enough. They Pet nahin bhar gaya,'' which means , ''Our stomachs are not filled.'' vere talks on personal life and char- prayer, hygiene and methods of There was an hour for the learning songs and lyrics and another for ns, which brought out many inter- discussions.

lieve the women came away with a feeling than they have ever had that our task is not so much to a story or even to teach the Bible, s to *show* Christ, and that the task that must be done in, through and prayer.

ETHEL SHREVE.

spur, India.

sms kyo

ently eight of the boys of our Boys' and eight girls from Margaret ng Girls' School were baptized.

BERTHA CLAWSON.

yd, Japan.

ttained hance

homish, Washington, was the first so- to report that it had reached Class in the Standard of Excellence for the nding June 30, 1929. Washington is arthest away state, but they are not r but that they accept the challenge great aim. This society did its best ch this aim, but this attainment was sudden burst of enthusiasm to reach h goal, but rather the accumulative of years of consistent faithful work. not our largest society, by any means, g a membership of only forty-six, has been the banner society in the or some years, in devotion to the . in splendid cooperation, promptness aching aims and in sacrificial giving. y adult member of the church is a ber of the missionary society and member is a tither. In those two rests the secret of success. The ch is solidly behind the missionary ram, and has accepted the Scriptural of giving.

hen such a program is literally worked in a church, large or small, the re- will be as in this church—the at- ment of the highest goals. Z. O. ard is the pastor of this splendid ch, and Mrs. Ella Keaton, president the woman's missionary society.

The Darkness Of Superstition

A witch doctor was charming an evil spirit out of a sick child. It seems that a man had died who possessed a dog. He had said that if his dog were taken away from his village that he would send his spirit to kill the possessor. The father of this child had the dog, and therefore when the child fell sick the dead man's spirit had entered the child to kill it. It was the first woman witch doctor I had ever seen. She would shake a native

—*Fay E. Livengood.*

The many friends of Mr. and Mrs. Ray E. Rice of Damoh, India, will be interested to see how the children are growing

rattle, rub an animal skin over the chest and back of the child, put a little bell to the child's chest and order the spirits to come out. Then when the spirits entered the bell she would carry it outside and shake it over a couple of spears and the spirits were supposed to enter the spears as their future home. The child's family gave her the spears as her pay and she would carry the evil spirits away in the spears to live with her. There sat the whole family rocking back and forth and evidently expecting to see the child cured immediately. Only the Gospel of Christ can dispel their superstitions and it is our task to carry them the light.

BEATRICE ALEXANDER BOYER.

Mondombe, Africa.

Who Was To Blame?

One day a baby six months old, a beautiful boy, was brought to our dispensary. He was suffering great pain, and no wonder, for the blood was running from one of the little eyes. He had been in this condition perhaps two days. We could not find out exactly. We tried to wash away the clotted blood and to clean up the eye. This was very difficult. It was still bleeding. When we got the outer crust off so we could examine the case, we could find no eye. It was gone. Now what had happened? That we shall never know. We put the question in a dozen ways but the answer came back to us each time, ''It just happened,'' or ''It happened of itself.'' Once or twice one of them said, ''God did it.'' It looked to me as though a piece of wood or something of that nature had penetrated the eyeball causing the trouble. We could not keep the child as we have no nurse or doctor or hospital, so we sent it across to the government hospital. The doctor there tried to persuade the parents to leave the child in the hospital, but I heard that the parents took it back to the village that night. I am still feeling badly over this case. I wonder how it happened.

MYRTLE FURMAN.

Rath, India.

In Memoriam

Mrs. R. J. Vaughn, September 5, 1929, Oakland, California. Oldest member of Fruitvale Christian Church and missionary society. Age 91.

Mrs. Mary Siebenborn, January 9, 1929; Mrs. Genevieve Emerson, May 20, 1929; Mrs. Anna C. Troute, June 21, 1929, all active in Carthage, Illinois, church and missionary society.

Mrs. L. B. Williams, September 16, 1929, Macon, Missouri. Beloved member of First Church and missionary society. Age 80.

Mrs. Ida Dodsworth, Thayer, Kansas. Faithful member of missionary society.

Mattie M. Boteler, August 28, 1929, Cincinnati, Ohio. Teacher and worker for thirty-five years in Central Christian Church. Author of books and Bible helps.

Mrs. Nancy Ann Turner, September 13, 1929, Marionville, Missouri. Devoted member of the missionary society. Mother of W. F. Turner, general western representative of the United Christian Missionary Society. Age 79.

Mrs. Cleveland Kleihauer, Seattle, Washington, September 13, 1929. Daughter of the late Chancellor Aylsworth of Cotner College, and wife and devoted helpmeet of the pastor of University Church, Seattle.

Mrs. R. L. Templin, Cleveland, Ohio, August 16, 1929. Mother of Mrs. H. B. McCormick of Indianapolis. Faithful member of Franklin Avenue Church.

Seven Study Groups

Each year, at the beginning of the fall work, the woman's missionary society of First Church, Oklahoma City, has what it calls the Annual Fellowship and Registration Tea at the home of one of the members. The society is divided into seven study commission groups for the consideration of certain countries or phases of our organized work during the year and, in addition to the regular monthly meeting of the society, these groups meet once a month for intensive study of the particular field selected. Each woman has the privilege of registering for study where her special interest lies.

To these annual meetings all women of the church are invited and a musical and literary program is provided as well as a pleasant social time enjoyed, in addition to the missionary interest engendered.

Conserving the Young Men

On a recent visit to Jubbulpore we were much inspired by both the Sunday school and church services. We have there over sixty young men, thirty in high school and the rest in other schools and shops. They nearly fill one side of the church and offer great promise for the future. The high school boys all live on the same compound with the church and Mr. Gordon is in charge of them. He has a place for them to read, write and enjoy themselves on Sunday afternoon and at tea time they have light refreshments for all the young men of our church and for a few guests. Sixty-seven were present the day we were there.

FAY E. LIVENGOOD.

From Two Aged Saints

Recently there was received at Headquarters $1.00 from Hinckley, Ohio, from two women, each aged 89 years, stating that this was dues for their membership in the missionary society. It is presumed that they are not near a society where they can hold membership and so send the money direct, so they can have some touch with the work of preaching the gospel the world around.

Baptisms at Batang

Shortly after Easter there were several requests for baptism, so we organized a class for inquirers and instruction was given until after Pentecostal Sunday, when it was my privilege and joy to baptize eleven people, consisting of three Chinese, five Tibetans and three Sino-Tibetans. The service was held here on our compound using the baptistry constructed by Dr. Shelton. Among the number was a Chinese woman of sixty-one who has seen much of this world's hardship and sorrow, but she comes with a faith as simple and trusting as a child.

NORTON H. BARE, M.D.

Batang, West China.

—Fay E. Livengood.

Playmates

Cornelia Livengood, daughter of Mr. and Mrs. Fay Livengood, with a little Parsee friend at Kodai Kanal.

Every Member Has "World Call"

The Maumee, Ohio, missionary society reports that by the use of some of their contingent fund every member now has WORLD CALL.

Teaching Courses Prepared

Dr. Ryan has informed me that my course in Personal Evangelism will be given credit by the Philippine Council of Religious Education and has invited me to teach the course in the young people's conference to be held at Sybil Springs.

I attended the meetings of the National Christian Council held at the seminary and am on the committee on evangelism. We plan to have a week of prayer during the first week of 1930. The entire archipelago is to observe Prayer Day.

We are about ready to begin giving credit on the new Teachers' Training Course in Tagalog. We now have ready two courses in Personal Evangelism, one for students and one for adults. We have a course in Old Testament Introduction, a course in Worship, one in Stewardship, the Hurlbut Lessons, the Moninger Lessons, courses in How to Set the Church in Order, When We Join the Church, a Manual for Workers, Great Prayers of the Bible, Great Sermons of the Bible, a Bible Drill, Filipino Preachers and the Life of Jesus, The History of the Disciples of Christ, The Books of the New Testament. This gives us a total of fifteen courses in Tagalog. Half of these have not yet been taught in more than one church but we hope to teach all of them or have them taught within the coming years.

ALLEN R. HUBER.

Manila, Philippine Islands.

Missionary Society In Home

With a check for $11.50 from s sionary society organized in Cali Christian Home, San Gabriel, Calif Mrs. Calla Scott Willard, the pres writes as follows:

"We had not thought we shou considered a regular society. O preme aims were to deepen the in of the guests in our Home in the mission fields and thus give them ing thoughts for their companions vert from self-centeredness and physical infirmities, then to deeper spiritual life. They are responding tifully, and since we are really and a missionary society—recognized a —we feel we can be depended up measuring up to about twelve or teen of the recognized points. W not gain much in WORLD CALL (w have fourteen subscriptions), or inc numbers.

"We are doing a great amou reading along missionary lines. W several of our newest books and not so new, and individually a groups we are enjoying our readin are emphasizing the importance of for our missionaries and other worl

A Busy Missionary Wife

Since coming down from the hi have been teaching my Sunday class, leading the Junior Christian deavor, leading the singing and atte all meetings, besides doing all the vi I can. I have visited one hundred tian homes besides thirty-one Chr leper homes. I visit the hospital ar sick often, and have assisted Dr. Em with tonsil operations. During the of August it is my aim to visit a Christians in Mungeli, Fosterpur, P dah and Thakitpur. We cannot get outstations during the rains.

Recently we have started a monthl day prayer meeting. There are le for each hour of the day and at o'clock the Christian Endeavor meet held.

EMMA L. MOC

Mungeli, India.

A Devoted Service

Miss Bertha Douglas, who has almost ten years of service throug United Christian Missionary So first as a missionary in Japan fo term and later at San Bernardino, fornia, among the Japanese, is c her work at this place. Through h forts the church has now come t place where it needs a Japanese p and Mr. Shizuoka has taken the p ate, beginning October 1. Mr. Shi is a college graduate and was ord last Easter in our Japanese Christia stitute, Ben E. Watson assisting i ordination.

(*Continued on page* 62.)

Station UCMS Broadcasting

AL regret is felt at headquarters and among friends of the United Society over the resignation of W. lliams as director of publicity in omotional division. Mr. Williams o the United Society a little over years ago from the editorship of *ristian Courier*, the Texas state pa- Ie had distinguished himself in that y as a logical thinker and a force- irless writer, and continued his able in directing the publicity of the Society. He knows and loves the rhood and its work, a factor that has uted peculiarly to the success with he has discharged his duties. He turn to Texas the first of January he has already established his fam- Dallas.

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ther to leave the headquarters fam- January is W. F. Turner, for twelve our western representative, who be- state secretary of West Washing- Mr. Turner has rendered conspicuous in this area in creating a mission- nsciousness among the churches, and at severing relationship with the d Society is tempered by the knowl- that, after all, organizational ar- ments are only incidental in the unity e task of the whole brotherhood.

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en Miss Emma Lyon returned this er from China on furlough she was panied by Miss Anna Chen, the se principal of the Christian Girls' l in Nanking. Miss Chen is plan- to remain in America a year, study- at the College of Missions in Hart- Connecticut, where she is already led.

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ss Joy Taylor and Miss Anna Clarke ded the annual curriculum meeting of Missionary Education Movement in Jersey in September. They are both bers of sub-committees of the larger p and report a splendid study sched- outlined for next year. The home ion theme for 1930-31 will be the bbean Islands, the book for this study adults to be written by our own Sam- Guy Inman. The foreign mission y theme will be India.

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r. and Mrs. Marion Duncan and fam- probably arrived at Batang on the tan border about August 15. A cable e to the Missions Building, signed by Duncan, the code, however, so mu- ted that little could be made out of message. The indications are that this sent by Mr. Duncan after his arrival Batang and was carried over the moun- is to Tatsienlu and there relayed on ough Shanghai to America. Letters e been received from the family from ang, ten days' journey from Batang. is is the highest city in the world, be- over 13,000 feet above sea level. At time of writing the family was well l had stood the difficulties of the jour- ney in good shape. About five months had been consumed in the journey at that time. The family had traveled with a large caravan, protected by a considerable group of soldiers on the way from Tatsienlu toward Batang.

Mr. and Mrs. R. A. MacLeod and family, for many years missionaries in Batang and more recently superintendents of our Yakima Indian Christian Mission at White Swan, Washington, are now living in Yakima where Mr. MacLeod is taking a much needed complete rest. He has been relieved of Mission responsibilities which he discharged faithfully but which were proving too heavy for him to carry so soon after his long years of strenuous service in Tibet. Mr. and Mrs. Paul Shanklin are serving as acting superintendents of the Indian Mission until other arrangements can be made.

An unusual stir of activity has pervaded headquarters lately as preparations for the more than 200 one-day conventions have been going on. The set-up for these conventions involves a tremendous amount of work. Arranging transportation schedules for 20 teams which will be in the field on one-day stands for two weeks, is no small task in itself. This task has devolved largely on C. O. Hawley and Miss Pearl Graham in the promotional department. Practically the entire secretarial force of the society has been commandeered for service on these teams. In addition each team will include a missionary, a religious education worker, a state women's worker, a state society representative, and representatives of the Pension Fund and the Board of Education.

On their first term of service in Congo, Africa, Mr. and Mrs. Willard Learned lost their two children. One is buried at Mondombe and the other in the churchyard at Bolenge. Since their return to America on furlough a third baby has been born. Bobby is now something more than a year old. The time for their return to the field is past due. In the light of their sad experience in Africa they cannot bring themselves to return. Mrs. Learned has recently written, "Somehow we just can't go back with Bobby, and to leave him here in the homeland is an impossibility." They have therefore presented their resignations. Mr. and Mrs. Learned rendered fine service in Congo. They were loved by the missionaries and Congolese alike. They are both capable and consecrated and we regret to lose them from the work.

John R. Mott, who is chairman of the International Missionary Council and who led the Jerusalem Conference in the spring of 1928, following which he made a tour of the mission fields of the world, is now back in America and is meeting with various mission boards, presenting the situation of world missions today. Arrangements have been made to have Mr. Mott meet the executive committee of the United Society in January at headquarters a week earlier than the usual meeting of the committee. The meeting is being anticipated as one of great value to the committee and the secretarial force who will have the opportunity to become personally acquainted with this world leader and get in closer touch with the problems of missionary work as they affect other boards.

The religious education department has decided to forego its annual field conference at headquarters this year in the interest of economy of both time and money. In lieu of this general meeting, three conferences will be held for the workers in different regions, at Washington, D. C., St. Louis, Missouri and Denver, Colorado.

The new educational building of the Japanese Christian Institute in Los Angeles, California, will be dedicated October 27. Miss Mary Campbell will represent the home department of the society at the service. The story back of this new building was told in September WORLD CALL by Ben E. Watson, at that time superintendent of Japanese work on the Pacific Coast, under the title, "Another Dream Takes Shape."

Among recent deaths in our homes for the aged is noted that of Mrs. Eliza E. Smith, who passed away in the California Christian Home. In the matter of residence she was the oldest guest in the home. She was the widow of W. J. A. Smith who, with G. R. Hand, organized the first Christian church in Los Angeles in 1875.

Miss Ina Hartsook, a missionary to India under the Christian Woman's Board of Missions, died recently at Puyallup, Washington. Miss Hartsook went to India in 1915 and served in Bilaspur until the fall of 1918 when she was forced to return to the homeland on account of ill health.

Evariste Hebert, our evangelist among the French people of Louisiana, is holding an evangelistic meeting in Orangefield, Texas, where his message is being received with great enthusiasm. He has had thirty-eight baptisms during the meeting.

Miss Hazel Harker, formerly of our mission in Japan and more recently a worker among the Japanese on the Pacific Coast under the home department, is in the headquarters' office for a few months assisting in the preparation of material for the Intermediate Correlated programs. Miss Harker is the author of this fall's quarter material.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

NOVEMBER is Stewardship Month. (Graded list on request.) Stewardship Week November 25-December 2.

November 24, Thanksgiving Sunday—Offering for Home Missions and Religious Education.

December 1, Women's Missionary Day. Pageant sent free.

An All-Church study of the home missionary work of the church—any time during the months of November and December. This study can be linked with that of Stewardship. (Graded lists below.)

All the World's Our Stage

All church schools observing November 24 as Home Missions Day will be delighted with pageants issued for use on that day. Two pageants are being sent out this year. "For All Nations" by Bessie Pehotsky Erb, is for use in the average sized school. Its production may be undertaken by the young people's group of the church, since it itself portrays the events surrounding the giving of a program on Home Missions by the "young people of the Broad Street Church." "Pilgrims of Joy" by Mr. and Mrs. Harold Humbert is for use in larger schools only. Five groups of pilgrims pass before the Inquirer, showing through character portrayal, story, poetry and song, the way along which Pilgrims of Joy, past and present are united as comrades of Christ.

Two Christmas pageants issued through the United Christian Missionary Society will be described in our next month's page. The pageant for the average sized school is "Somebody Cares" by Mary B. Butchart; the one for large schools only is "No Room" by Alma Newell Atkins.

Missionary Materials and Methods

Don't forget to look for those programs preparatory to the Home Missions offering on November 24. The program outlines will be found in *Bethany Church School Guide,* and the story material in *King's Builders.* These are for Primary and Junior.

Graded Study Books—Home Missions

A School of Missions or a World Friendship School requires at least three classes—adult, teen-age and juniors. There may be, indeed, a class for each department in the church school.

For Primary—*Rafael and Consuelo,* the story of a little Mexican boy and his sister in this country. Leader's helps in same book. (Cloth, $1.00; paper, 75c.)

"Mexicans in the United States Picture Sheet," a 12 page folder for posters and notebook. (Paper, 25c.)

For Juniors—*Jumping Beans.* Who are the Mexican children coming with their parents to work among crops in the southern United States! A delightful book, containing helps for leaders. (Cloth, $1.00; paper, 75c.)

Pepita's Adventures in Friendship (Mexicans in the U. S. A., 25c.)

King's Builders (See articles in current issues.)

For Intermediates—*Trails of Discovery* from Japan to America, the fourth quarter of the intermediate correlated program, both foreign and home missions, traces the intermediate Japanese boy and girl as they come from Japan to America, and tells what they find here. Material for the Sunday morning worship service of the intermediate department; for discussion each Sunday night for the Intermediate Christian Endeavor Society; a once-a-month study on our own work for the Triangle Club or Extension group; and three recreation programs.

Other Trails of Discovery (Home Missions.)

— "Among the North American Indians"—featuring the work of the United Society in the Once-a-Month Mission study—50c.

— "Among American Negroes"—featuring the work of the United Society for Negro boys and girls in America—50c.

For Young People and Seniors—*Blind Spots*—experiments in the self-cure of race prejudice. (Cloth $1.00; paper, 60c.) Suggestions to Leaders, 15c.

For Older Young People and Adults—*The Crowded Ways*—an introduction to the study of the city and its religious life. Human touches add to the interest. (Cloth $1.00; paper 60c.) Suggestions to Leaders, 15c.

The City's Church—a text by Dr. H. Paul Douglass, that will be absolutely invaluable to pastors and church officers in city churches. (Cloth $1.50; paper 75c.) Leaders' Helps 25c.

WORLD CALL, September issue, gives additional material on home missions work of the Disciples of Christ.

The Book of the Month

One might almost call this book the "book of the winter," for *all* Protestant churches the world around are using *Roads to the City of God* by Basil Mathews, for study. This brief, gr... report of the Jerusalem meeting is... tory-making. Each member of ... classes needs this book (50c and $... The class teacher and discussion l... also need—*World Missions as Seen ... Jerusalem* (50c) by Milton T. Sta... No other two pieces of material ca... so much to help the local church ... ber of today to realize that we ar... tering into an entirely new day in t... history of Christianity.

"Opinion Tests on World Missi... (10c each) is a series of work-sheet... the class members using the above cou...

Bulletin I—No. 7

Address all inquiries to The Missionary Education Department, Missions Building, Indianapolis, Indiana.

Reprints Available

Reprints are being made of this ... in WORLD CALL each month. ... cannot be any better way of inform... leaders of missionary organizat... Christian Endeavor Societies and Sun... school classes of available Missio... Educational materials than through ... sheets. As high as two dozen copies ... be sent to the church requesting t... same. Order now! Back copies ca... supplied.

Disciples of Christ at Work in the Philippines

Suggested items of study for a Ju... Department: The Junior Story and ... book, *Jewels the Giant Dropped,* is ... gested as source material for progr... both for stories and service activities; ... for descriptions of handwork and ... rials for dramatizations, etc.

Use the passage, "Other Sheep I ... I." Develop from session to sess... showing that some of these "others" ... in the Philippine Islands.

Where are the Philippine Islands? ... cate and study the size of the group. ... Philippine Islands Picture Map (50c) ... be a fascinating aid to this study.

Make an outline map of the world s... ing the location of the Islands. Mar... color route from your town to the Islan...

A map of the Islands showing the ... tion of our stations will be effective...

The girls might make a list of th... made from cocoanut with which the... lands provide us (140 things are ... made); the boys a list of things ... bamboo. Posters or models of how ... Filipino friends use these things will m... an interesting exhibit.

A group of pictures of Filipino life ... be collected from WORLD CALL, *Ki... Builders, National Geographic,* etc. ... should be mounted for exhibit purpos...

Models of our mission buildings ma... made from floor plans provided by the ... partment of missionary education.

Dramatize "The Village Sun... School" or one of the other stories, ... as "The Visit to the Head-hunters ... lage" from *Jewels the Giant Droppe...*

Sunday Schools

Worship Program for Adults

FOR use in adult department or class, or in general opening service of the church school—with modifications. Use on the Sunday of your choice during November.

Theme: Follow the Gleam.

Aim: To inspire the group with the spirit of devotion to the gospel of Christ through the story of our spirit-led youth today.

Word from the leader: (This statement should be made by the leader of the worship program, either before the service begins or just before announcing the first hymn.)

You will remember one of our programs recently followed the theme, "Brothers All," and as we worshiped together, we were thinking of the various races of people in our own home land, our relation to them in the Christian enterprise and how we might strengthen that relationship. At this season of the year, when attention is especially turned to the spirit of thankfulness for abundant harvests and for all other blessings of life, we are looking forward to the observance of Thanksgiving Sunday, in behalf of our home missionary enterprise and the work of religious education. Today our worship theme is, "Follow the Gleam," and we will be thinking particularly of the young people's conference movement which is destined to lead our entire brotherhood forward in the knowledge of Christ and toward the practice of Christian living. May we enter heartily and completely into the spirit of worship in God's house today.

* * *

Opening music: "Fairest Lord Jesus" (use music only of No. 148, *American Church and Church School Hymnal.*)

Call to worship:

O go your way into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and speak good of His name. For the Lord is good: His kindness endureth forever, and His faithfulness unto all generations.

Prayer: (A few brief, meaningful sentences by way of invocation.)

A praise hymn: "Praise to God and Thanks We bring" (No. 256, stanzas one and two).

A message from God's word: Matthew 5:14-16; John 12:35-36; 2 Corinthians 4:5.

Prayer: (A fervent prayer of thanksgiving and so worded as to fittingly introduce the message to follow.)

Response: (All.)

Let the words of my mouth and the meditation of my heart, be acceptable in thy sight O Jehovah my rock and my Redeemer.

A short message: "It Happened in Conference."

Prayer: (Enrich the worship of the group and deepen the content of the message just given by a few, brief prayer sentences.)

Offering service:

1. *Sing hymn,* "Dear Lord Each Selfish Thought." (No. 263, second stanza.)
2. *Receive offering.*
3. *Prayer of dedication.*
4. *Response,* "We Give Thee But Thine Own" (No. 267, first and last stanzas).

Closing worship thought:

"Thy word is a lamp unto my feet and a light unto my path."

Class period—

It Happened in Conference

THE closing night of conference had come, bringing to a grand climax a busy week filled with high ideal-, every moment occupied with some con- e expression of the fourfold life. The was full of keen expectation as in si- e, each coming from a different direc- , the four Quest Groups were assem- l on the conference campus at the hour eight.

The setting was quite ideal. More than undred and fifty conference-ites had embled for this noteworthy occasion, l near them were assembled a group of nds likewise interested in the program the evening. Beyond, and on the moun- n side, a roadway teemed with many sing cars filled with business and pleas- seekers. Above, the starry heavens l a moonlit sky spoke the benediction the Father, in whose name the group l assembled.

At the appointed hour, the conference sident announced the purpose and na- e of the gathering and each of the four ups presented with fitting dignity in g, motto, poem and drama, the findings the week, representing ideals, convic- ns, sympathies and activities of some the most outstanding young people in brotherhood. They had been on quest the better self, for others, for new ghts, and for helpful friendship. These sentations were full of interest, and for the most part gave evidence of clear and deep thinking.

When each group had completed its presentation, a young woman representing the Spirit of Christianity stepped forward bearing a lighted candle and speaking appropriate words. These were in part "In Him was life, and the Life was the Light of men. The Light shineth in the darkness and the darkness apprehendeth it not." She passed on the light to the Spirit of the Church, symbolizing the growth of the light-giving power of the gospel. The Spirit of the Church in turn passed on the light to the president of this year's conference, who then surrendered the torch of leadership to the president of next year's conference who, after a few well-chosen words, passed on the light to the leaders of each of the four groups. These leaders carried the light, passing it on to each member of their group, until the entire assembly had received the light.

Accompanying each candle was a paper plate to which the candle was fastened, and with the Spirit of Christianity and the other leaders in regular order leading the groups, the circle became a line and in single file the groups advanced toward the lake front singing that beautiful hymn, "Follow the Gleam." Over and over the hymn was sung in quiet reverence until each candle had been set afloat on the bosom of the lake. Then for many moments the groups assembled on the lake shore watched in silence as the lights were slowly wafted out toward the center of the lake, the Spirit of Christianity leading the way.

Presently the groups sang together the hymn, "Let the Lower Lights Be Burning." Heads were bowed in prayer, and again every heart and voice responded with the conference benediction "Into My Heart." The groups lingeringly left the lake shore to retire for the night with the beautiful symbolism of the scene fresh in their minds

This scene is typical of similar gatherings and services conducted in fifty-seven young people's conferences held under the auspices of the department of religious education of the United Christian Missionary Society, with educational and missionary organizations throughout the brotherhood cooperating. Our young people are following the gleam. May the whole church join them in lifting high the torch of Christ!

"We will touch the taper in our hearts
To the flame of an ardent star,
And set the light to burn a path
Where the shadowed places are.

"And some who never lift their eyes
To the star that floods the night,
May find the way to Bethlehem
By our friendly taper's light."

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

November 3: Respect For Rightful Authority

A robber village in India came under the influence of a missionary and at once decided changes were noticed. The besetting sin of the village was drunkenness, for which they were cruelly punished by the police who were inclined to terrorize them. Often the punishments were unjust and the people called upon their missionary friend for help. A village pow-wow was held to discuss their grievances and the missionary agreed to stand by them but advised them to abandon their drinking habits. This they agreed to do, the leading men of the village starting a crusade against the vice. First a careful search was made and all drink was poured out and all utensils for making or storing the drink were destroyed. A club was formed and a meeting held each evening, when the roll was called. If any man was absent he was sought out on the principle that he was guilty of drinking and he was looked for, found and brought to the meeting. If he had been drinking he was at once punished by the other men of the club. Thus was the robber village stamping out the curse of drink among their people.

Some years ago, shortly after the Eighteenth Amendment had been passed, a group of American men, prominent in political life were visiting the Philippines on a semiofficial visit. At a banquet honoring them wine was being passed. Beside one of the Americans sat a prominent Filipino lawyer, a courageous Christian and fearless in his leadership against all evil in his land. As the servant drew near, the Filipino lawyer turned his glass upside down remarking as he did so to the man beside him whose glass stood ready and waiting, "I believe in honoring the Constitution of the United States." Hurriedly, though belatedly and reluctantly, the American gentleman, a lawmaker of his land followed the example of the Filipino.

November 10: World Peace Through Mutual Understanding

The Far Eastern Olympic Association includes China, Japan and the Philippines in its organization and meets biannually. As young men from these three great Oriental nations come together in friendly contest tremendous strides are being made in establishing friendly relations. National differences are forgotten in the games and contests. Such splendid sportsmanship has been shown, such fairness in contest and decision, such honest good will and such good spirit in defeat as well as in victory, that through this mutual understanding the peace of the Orient is being furthered.

The *Christian Endeavor World* has published "A Song of Peace" written by Ernest Bourner Allen. The following lines seem to especially fit our thought for this lesson:

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in His train?

A glorious band, in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain.

Let justice rule in all the earth,
And mercy while we live,
Lest we, forgiven much, forget
Our brother to forgive.

We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be.

O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim.

November 17: Living With People of Other Races

Along Riverside Drive, overlooking the Hudson River in New York City there has been established International House, which houses five hundred students representing sixty-five nations. These young people from all over the world live together in friendliest relationships. On Sunday evenings when they have their famous International Fellowship suppers it is the custom to always sit with some one from another race or nation than your own and there are found the most amazing grouping of nationals engaged in the most surprising conversation in all open-mindedness and kindness.

In the southern part of the United States interracial groups of white and colored students come together for exchange of views and promotion of understanding. That results are very gratifying is shown by the incident which occurred in a meeting in Atlanta. In a discussion concerning higher education for Negroes one white student frankly said he did not think it necessary or desirable. He and a Negro student were asked to prepare papers on the subject, but when the next meeting came the white student said, "I have no paper. When I began to look into the subject I found that I was mistaken. My views are entirely changed."

In the same way a group of Amer and Japanese students in Berkeley, ifornia, are carrying on interracial fel ship meetings and work. Often they joint socials where much good fellow and friendly understanding is cultiva

In far-away South Africa students white and colored colleges are meetin friendliest fashion and discussing in f and eager manner the problems that front them. Inter-college visits are occurring.

November 24: The Higher Patrio

Tribal distinctions are very marke Africa. To be friends with other t is beneath the thought of loyal mem of the tribes. To consider all other t as enemies is the proper sort of patriot But as these people become Christ they become friends regardless of t distinctions. They learn that there higher patriotism. Christian evange sometimes meet hardships in presen Christ to other tribes who will not li because they are not of the same peo The story is told of a missionary asked some African women if they Christians. "No," they replied, have never heard of that strange pe They do not live around here." But w they have learned to know those str people they become friends. In ch services there will be seen members tribes that have been the bitterest emies, sitting side by side, serving gether at the communion table, their t marks conspicuously marked on t bodies but such marks forgotten in t common love and loyalty.

It is said that in the midst of se fighting around Peking when the fam "Christian General" was in command his soldiers knew and honored the n of Christ, that a woman wanted to e the city. She could not remember password and it looked as though would be barred though she was a fri of the victorious forces. Suddenly inspiration came to her. She knew a w that would give her entrance, a word t would convey to the General's aide citizenship in the higher kingdom to wh he also gave allegiance. "Hallelujah she said and smiled. Instantly the g swung open to her.

Hard to Surpass in Americ

Our daily vacation school went on three weeks with the attendance so ste that we had a very hard time decid which class should receive prizes for best attendance. The average daily tendance was 115, with 126 for the l gest day. For the closing day some of larger boys and girls prepared a li play dealing with flies and mosquit Then there were songs and recitations classes and individuals. Various arti of paper, bamboo, papier-mache, cloth wood made by the pupils, were on displ The church was full to overflowing the occasion.

FAY E. LIVENGOOD

Damoh, India.

The Family Album

(*Continued from page 7.*)

ne young people's work. In this field s have been inaugurated for the build- of a new and comprehensive program the use of the local church. When a plan is realized, we will have rial whereby the work of Sunday ols, Christian Endeavor Societies, Mis- Bands, Circles and other organizations he local church can be tied in one great gram of character building, character elopment and kingdom advancement.

uring the past year cooperation with Christian Board of Publication has maintained and extended. Ele- tary leaflets carrying the latest and plans for children have been prepared Misses Eva Callarman, Ethel Johnson, ry White and Florence Carmichael of own staff. Glenn McRae has been re- sed from the field staff to become young ple's editor of the Christian Board. In s capacity, he will now lead in the paration of a new comprehensive young ple's program for the local church. itorial connections are being maintained the department with the *Bethany urch School Guide* and *Front Rank*, and ough these two organs, the local church ders of the brotherhood will get much formation concerning program develop- nts and activities of the department religious education.

Another move of importance made dur- g the past year is in connection with the omotion of special day offerings. Ac- rding to plans already made during the st year and now being projected, a mber of adjustments will be made in r methods and materials for special day omotion. We are adding to the ma- rials of last year by suggesting quotas d goals for each of the special days, a riety of special objects from which the cal church can choose according to its rticular need and a greater variety of aterials to be used in connection with e educational program of the local urch. A new booklet has just come off e press entitled, *The Educational Value the Four Special Days*, making spe- al suggestions as to how to support the ngdom interest through Sunday school fferings and how this can be tied into a und educational program.

Unsolved Problems

While much has been accomplished to e end of an increasingly effective pro- ram for the local church, several major roblems of the department as yet await olutions. Among these are (1) the prob- em of maintaining a growing program ith increasing recognition on a decreased ather than an increased budget. (2) The roblem of effecting such organizational elationships with state and regional units s will make possible area adaptation of eneral program plans. (3) The problem f supplying leadership for new fields as et untouched but worthy of attention, uch as organization of new schools, de- elopment of mission territories, supply- ng leadership for week-day schools of re- ligion, Daily Vacation Bible Schools, etc. (4) The problem of financing the super- vision of a rapidly expanding program of indigenous Leadership Training. (5) The problem of supplying specialization lead- ership and counsel to those schools which have long been past the point where they can be served by general advice and coun- sel.

The department has these and many other problems to which it has been giv- ing attention. Two steps have already been taken toward solution. The first is that of gathering such data from all available sources as will be valuable for study. Such data includes both statistical facts and the convictions of individuals and organizational groups who are ac- quainted with and vitally interested in the program of religious education of our brotherhood.

The second step toward solution has to do with principles. The department has arrived at common convictions concerning the principles and policies which should obtain in the working out of its future program. Among these are the following which will be suggested but not elaborated here: (1) A democratic process is es- sential to adequate solution of our edu- cational problems and to the maintenance of confidence on the part of our constitu- ency in the brotherhood. (2) No solution of a major problem should be even tenta- tively accepted until as nearly as possible the facts are all in. (3) All solutions to educational problems whether they have to do with organization or program should be subject to constant modification in the light of new truth. (4) The field program of the department must be adapted to the meeting of the greatest needs of the largest number of our churches and schools rather than to the meeting of particular needs of any limited constituency. (5) The program of the department must in- clude the dissemination of the best knowl- edge available in the fields of psychology, teaching technique, and leadership skill and must at the same time never surrender as its primary purpose the unfolding of life through Christlike living.

With the careful gathering of facts and convictions and a strict adherence to the above principles it is hoped that the de- partment may be able to lead the churches and schools of our brotherhood on to rich achievements in the development of Christ- like character and the realization of abun- dant life on the part of the boys and girls, men and women, who come within their shadows.

Golden Rule Sunday Observance Urged

AT A MEETING of the Continuation Committee "Life and Work" con- ference held at Eisenach, Germany, in September, Bishop Irinaus of Novi Sod presented resolutions urging the churches to give sympathetic cooperation to The Golden Rule Sunday Movement, and to adopt all measures tending to secure at- tention and financial support from the public on behalf of the projects for the underprivileged children of the world. The resolutions were unanimously passed.

In Geneva at a meeting presided over by Dr. S. Parkes Cadman, forty-five prom- inent men and women, representing four- teen nations of the world, went on record as commending the observance of Inter- national Golden Rule Sunday. A provi- sional committee was appointed to en- courage a more effective observance of the day and arrange for a representative meeting to be held in Geneva in the au- tumn of 1930 at which time considera- tion will be given to a permanent Inter- national Golden Rule Council. Golden Rule Sunday is December 1.

Wabash County (Illinois) Junior Missionary Convention

This is their second annual convocation and picnic, held in Willeys Grove, with 138 present. This group comprises the four junior organizations in the county, with their leaders, from the churches at Antioch, Allendale, Barney Prairie and Mt. Carmel.

Serves

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Here is the plan: Total Goal $_____

Now break up the total goal and assign each department of the school to a specific type of work in Home Missions or Religious Education, i.e.:

CHILDREN'S DIVISION

Select items of support—say
Instructional supplies at Jarvis Christian Institute for one week ---------- $ 8.50
Kindergarten at Mexican Christian Institute
for two weeks ---------- 25.00
for one month ---------- 50.00

YOUNG PEOPLE'S DEPARTMENT

Select items of support—say
Scholarship Board at Hazel Green Academy for one week ---------- $ 22.50
Boys' Labor, vacation time, Yakima Indian Mission for one month ---------- 25.00
Support of Young People's Conference for one day ---------- 43.00

ADULT DEPARTMENT

Select items of support—say
Coal for Livingstone Academy for one month ---------- $100.00
Bible instruction at Jarvis Christian College for one month ---------- 60.00
Evangelist among Japanese on Pacific Coast for one week ---------- 20.00

For additional special objects and information, see pamphlet sent your Superintendent and Pastor entitled "Our Thanksgiving Opportunity"

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Speaking of Books

(*Continued from page* 44.)

Jumping Beans

DID you ever see them—those interesting little brown beans, that, with the warmth of your hand or the sunlight, go jumping about here and there? If you have, then you'll understand why the Sandoval family reminds one of jumping beans. For the Sandoval family decided to leave Old Mexico and come to Colorado to work with Pedro Moreno in the beet fields. Mr. Sandoval was much impressed with the large wages he would receive, never guessing how much more it would cost to live in the United States; and Carmen could think only of the new country to which they were going where every town had a school and where girls could attend.

But what they found on reaching this land of promise is a different story. Travel with them from the beet fields of Colorado to the cotton fields of Arizona, to the orange groves of California, and finally back into Mexico, when "Papacito" learned that his own country was giving land to her citizens. Then you will discover that when the bandits blew up the train and Manuel, separated from his family, rolled back down the mountain side in a railway car, their strange and sometimes disheartening adventures had just begun.

Mexicans are coming into the United States more rapidly than any other group and they are no longer confined to border states. In almost every part of the country our children are having direct contact with them. In those of our boys and girls who are meeting the Mexican children in school and on the playground we should seek to develop an attitude based on sympathy and understanding; and even in those with whom the contact is not direct, a friendly interest and a desire to make conditions better.

To this end these two books have come from press this year prepared for children's groups—"Jumping Beans" for Juniors, and "Rafael and Consuelo" for the Primary group. The books are lesson courses which deal with a question about which intelligent people are doing a great deal of thinking these days.

Rafael and Consuelo

RAFEAL and Consuelo really discovered America through the doors of a mission, though it was with the help of a box car school and the magic of the "special room." From the land of the palm hut and shouting school they travelled across the border to what seemed to them a very ugly United States.

But that was before they met the teacher and helped in the first box car Christmas tree; before they were invited later to help Grade Three and Four plan a *fiesta* to show the other children what Mexican children did at home.

All of these and many other experienc so delightfully portrayed, helped Raf and Consuelo to feel as if they "b longed," until when it came to signi a name to their gifts to be included the Mexican School Bag they were unc tain just how it should read. Fina said Rafael:

"I'll say 'Mexican-American friend for Mexico is my motherland, and you c have but one mother; but this Americ she adopt me, and she give me much much."

Delightful stories of two children w discovered in America not only a land opportunity, but one of friendly intere

NORA E. DARNALL.

Kin Chan

"EVERY day is Children's Day Japan"—at least you will feel th way about it when you have become a quainted with little Kin Chan through t pages of the book by that same title.

"Let's call her Kin," said her fathe "for that is one of the most beautif and precious things in the world." S little Kin Chan (meaning Little Mi Gold) came to be the joy of the hous with-many-windows, and later on enthus astic visitor to the house-with-chairs, missionary's home in which a kinderga ten was conducted during the week a Sunday school on Sunday.

Such beautiful days as Kin Chan d know, especially after the Missionary La

ad ed her to choose for her very own,
al tle white dog which had a way of
vd ng sidewise like a crab. And that is
va Kin Chan called him—"The Crab."
n Chan and The Crab had many ad-
vn ires and much fun. First there was
g uation day when Kin Chan was to re-
s her diploma from the kindergarten.
F she did love those pretty red *geta*
t she bought for the occasion! and how
p led she was when one of them dis-
ay ared! The Crab could have solved
t mystery, only he wouldn't; and it
v The Crab, too, that found the way
h e on New Year's when she had fol-
v d Shi Shi and got lost.
here were other days in which Yoro-
T San, the missionary lady, came to
: a large share—May Day and Christ-
t , and "O Hina Matsuri," the Doll
tival. You will love the adventures of
t Japanese child and her dog. They
ent a very real picture of child life
his fascinating country. The author,
s. Berthae Converse, has lived for
rs in Osaka, Japan where she keeps
n house for a group of Japanese chil-
n, who come to hear stories of Ameri-
children and learn some of the
nes they play.
With its attractive pictures and inter-
ng stories, *Little Kin Chan* is a book
t will be a source of lasting joy to
's and girls from six to nine years of
.

NORA E. DARNALL.

ıort Pageants on the Sunday School

PLEASE tell me where I can find a short pageant not too hard to work ." Leaders in the Sunday school and ung people's organizations are familiar th this request, and also the feeling helplessness resulting from being un-le to comply with it.

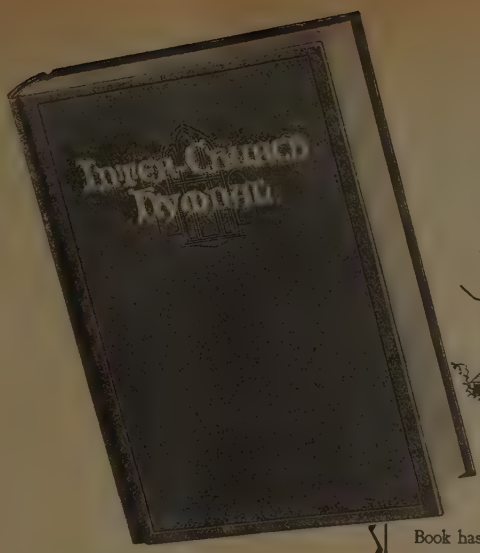
It is becoming increasingly clear that e pageant and drama are singularly ef-ctive in teaching religious truth, yet e dramatic material available today is many instances too elaborate and too ngthy for the limited time at the dis-ɔsal of many classes and departments.

The author, Laura S. Copenhaver, is ıairman of the literature committee of ıe United Lutheran Church of America nd a lecturer at summer schools such as eneva, Wisconsin; Lakeside, Ohio; orthfield, Massachusetts. She is the uthor of such internationally known ageants as "Christ in America," of hich over sixty thousand copies have een sold.

The author's wide experience in writ-ng and producing pageants has been put excellent use in this book *Short Pag-ants for the Sunday School*. There are 6 ten-minute pageants of various themes nd conceptions.

The author's instructions are invar-ably clear and suggestive, yet they leave o the teacher, director and player ade-uate opportunity for individual thought nd initiative.

CYNTHIA PEARL MAUS.



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Seeing Africa by Moonlight

(*Continued from page* 37.)

with us. This tribe had wandered away from the main tribe and have a different language and customs from the surrounding villages. Their features are marred and disfigured by their deep and numerous tribal markings, but of course to them these marks but help to beautify. A woman told me once that we could have clothes to make us beautiful but that they had to have their beauty cut on their bodies. The village is a very large one and has two hundred Christians, the largest number of Christians in any one village which we passed through. They have built a large church building there with pole seats. With their large attendance on Sunday the seats broke down but the people simply remained seated on the floor and the meeting went on without any apparent disturbance.

We held the evening meeting out in the heathen village at the chief's place. Darkness overtook us before we reached home. Soon they came rushing up with a Christian boy who had been bitten by a snake on the way home from the meeting. Someone took a native razor, a piece of sharpened steel, and slashed the bite several times to make the blood run freely. They tied a vine around his leg above the bite. Someone else produced a mixture which they said was good for snake bites and thus first aid was given. The next morning the boy was reported all right although we didn't get to see him again.

As we traveled on the men kept talking of a "water that talked with a loud voice and if it struck one that person would die." It was off the main path and we all went to see it. The men started off through the dense old forest following a path which twisted in and out like a giant snake.

A waterfall! My imagination had not let me dare picture anything so wonderful. Spellbound I looked at that cascade of water pouring over the rocks with a sheer drop into a dashing, foaming pool. It then bounded over some smaller falls and followed a clear shining river until it was swallowed up by the vastness of the forest. Back of the waterfall was a large rocky cavern. Huge slabs had broken off and lay on the solid floor. They told us that a long time ago during a war the people fled to this cave to hide and that the rocks fell on them and killed them all. Below the falls was an arch of stone extending clear across the river and festooned with ferns and vines.

I clambered down over the rocky, mossy bank to stand as close to the falls as I could while the cool spray dashed over me. After the hot path which we had been traveling the coolness engulfed me like a soothing mantle. "Come back," the woman called, "if the water strikes you it will kill you," and they and the carriers stood shrinking and awe-struck on the bank above. They say that the heathen themselves will not come to the falls as they are afraid, that only one white n had ever seen the falls before and t I was the first white woman to see th It was hard to tear ourselves away fr its grandeur and coolness but the hot r lay before us beckoning us on.

Interest in Pentecost

THE item in the Pentecost Progr which the department of religious ucation is emphasizing most right now the special study of the Life of Chris attempting to get 1,000 ministers to te this course during the fall and win months. Definite reports have been ceived from seven of our field work indicating that plans for this work h already been started by 551 minist Other field workers report much inter and will send in definite reports later.

Several of the states have officially cepted the items outlined in the Pentec Religious Education Program as their jectives for the year.

Women's missionary societies have b making most creditable progress in th Pentecost program—186 new organi tions are reported for the Septemb quarter. During the last two years ab 250 Young Matrons' Guilds and 150 n Triangles have been organized; 12,0 copies of the *Come Ye Apart* devotio book and 600 copies of *Youth Adventu With God* have been sold.

The program, *Witnesses to His Pow* is being widely used.

There are 42,000 copies of the *Missi ary Organization's Bulletin* being print monthly. Every conference and conv tion program held by the women is e phasizing the Pentecost plans and p grams for the year. There is manif everywhere a deepening of the devotio life.

A new book, *The Holy Spirit*, by Stanley Jones will be off the press with a few weeks.

Every state convention held this fall emphasizing the Pentecost anniversary addresses and conferences. Some conve tions, as in the case of Virginia, are buil ing their total program about Pentecos

Kansas held 49 Pentecost county co ventions in September. The Missouri a Indiana County conventions held in Se tember gave large consideration to Pen cost.

The Printed Page

WE ARE striving to get the print page into the hands of the people this district. This would not be so diffic to do if all the people could read a write but in the villages the majority the people are ignorant. However, we a not discouraged at the results of our l bors for the last few months. We a selling more books now than ever befo in spite of some opposition, which is d to the Arya Samaj members. One m especially who is at the head of the B Scouts for the district has forbidden t schoolboys buying our books. But th do buy them. We try first to sell t Gospel portions. Then if we cannot s

we sell song books, or a book on ance, or the biography of some Indian Christian. The evangelists frequently sell copies of the Bible or ew Testament to the headmen in llages. One day I was offering a Gospel portion when he said, "No, Sahib, I want a copy of your Bible." so pleased to hear that.

long ago one of our Christians was bazaar. He fell to talking to a er and this man said to him, "I read many books in my life. When e once read a book I do not care d it the second time. But my son ht home a book which he had pur- d while at a Fair, not long ago. is something wonderful about this The more we read it the better ke it. It is about a man named . He was always doing good, curing e and helping them in every pos- way." The Christians then told him the book he referred to was our Book he man Jesus was not only a man but in the flesh and that he is our Lord Master. Then he asked the villager ere was anything that he did not un- and about the Book. The man said, s. I do not understand when Jesus so good and had done no wrong why people used him so badly and were ruel in their treatment of him, even e point where they nailed him to the s. Then," he said, "he died, and third day the Book says that he rose n the dead. I do not understand "

he Christian then sat down with him explained some of these things, urg- him to come for more instruction.

MYRTLE FURMAN.

ath, India.

Tokyo—A Student Center

OR sometime there has been the feel- ing among some of the Christian work- here in Tokyo, Japan, that more di- and effective efforts should be made each the students in the various higher ools. Naturally, the first step was to ertain something definite as to the field. A somewhat hasty survey, and so not thoroughgoing as will be a later one, ealed that in Tokyo City alone we have y higher schools—that is schools above grade of high schools—approximating newhat our colleges at home, though rera! universities are included. Of these ools fifteen are government schools, ir are Christian, three are Buddhist, one a Shinto school—the others are private ools.

Twenty-one of these schools enroll each re than 1,000 students while eleven ers have between 500 and 1,000 in at- dance. The largest enrollment is that Waseda University which, including its her department, has 11,066 students. hon University enrolls 9,857, though ite a large number of these are in the sses of the night school. Keio Univer- y has 9,187 students and the Imperial iversity 8,434. Conservatively speaking se schools enroll a total of 100,000 stu- nts—or about one twenty-fifth of the whole population of 2,400,000 of Tokyo. What a wonderful field for Christian work!

Twenty-four of these schools have Y. M. C. A. organizations where Christian work is carried on—including Bible classes. Two others have the beginning of such organization. In ten of the other schools Bible classes are held with more or less regularity and success. All of the others have no organized Christian work.

This is the field and it is intended to carry out a very careful study with regard to plans for more effectively strengthening the places where Christian efforts are already being made, as well as entering those schools where Christian work has not yet found an opening. I shall be glad to report these plans as they mature.

T. A. YOUNG.

Sei Gakuin High School,
Takinogawa, Tokyo, Japan.

Her Works Do Follow Her

AS A token of devotion to the memory of her sister as well as to the cause which that sister so dearly loved, Miss Caroline Baker of Buffalo, New York, has just taken out her second annuity bond with the United Society from money coming to her from the estate of her sister. The sister, Miss Mary F. Baker, was a devoted member of the Richmond Avenue Church, Buffalo, and passed away June 3, 1926.

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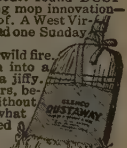

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At Bolenge Hospital

By Dr. G. J. P. Barger

DURING the year 1928, 10,489 different patients received 43,379 treatments at or from the Bolenge Hospital. This was an average of 142.23 treatments a day on 305 working days. This 42 per cent increase in number of treatments given was done on the smallest sum received from home in many years. This was possible only because it became feasible to request of the natives receiving service at the hospital the payment of a larger per cent of the actual cost of such service.

Our native assistants gave 7,834 injections of neosalvarsan for syphilis and yaws. Of these, 2,456 injections were given during six visits made by them to different parts of the Bolenge field. Of this number 934 injections were given free to young children. So effective have been these injections, and to such large number, that the infective stage of yaws has almost entirely disappeared from the working radius of the hospital. Now and again such infective stages come to the hospital from a distance, and many cases are still seen during itinerations to distant parts of our field.

Among those receiving care there have been an average of 14 children daily, and an average of 47.6 children at the weekly children's clinic for weighing and general examination. We treated 137 sleeping sickness patients during the year, of whom 95 were new cases. We made 715 vaccinations for smallpox. Of the 71 white folks treated here, 37 were from our own mission, 14 of other missions, 4 Roman Catholic missionaries, and 14 others. These white folks received 1,310 treatments. A number of these were greatly benefited by ultra-violet light treatments.

A larger number of cases than ever before were hospitalized during 1928, there being 202 patients who spent 3,205 days in the hospital. Among these were 25 native babies born in the delivery ward, where mothers and babies were cared for for about two weeks each.

The most interesting thing about these figures is that practically all except the treatments of the white people were done by the native assistants trained entirely on our station, which work includes records, diagnoses, physical and laboratory examinations, deliveries, administration. The most satisfactory aspect of the work during the year has been the degree in which the medical assistants have accepted almost the full responsibility for the conduct of the work of the hospital, the doctor of course being in the background as instructor and counsellor. The degree in which the people of the community and other visitors to the hospital have accepted this situation and received all their service at the hands of the native workers has also been gratifying.

Three hours a week of instruction in health and hygiene have been given since October to the students of the Congo Christian Institute, and daily throughout the year an hour to the medical assistants.

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GIVING away Bibles where he believes they will do the most good is characteristic of Captain Robert Dollar, veteran steamship man who heads the American Mail Line, Seattle.

One hundred thirty-six Chinese students recently crossed the Pacific on one of Captain Dollar's "President" liners and each student was promptly presented with a copy of the Bible bearing the following inscription: "Presented by Robert Dollar with the request that a chapter be read every day as I have done for the past fifty years."

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True, the house must show a profit on its operations. It is not supported by offerings, and has no source of income except through its operations.

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For this reason the house has the ability to maintain a staff of highly qualified editors for the preparation of its line, and therefore to furnish materials of high quality.

Also it has the means to expand the property as rapidly as the needs of the brotherhood require, and therefore to give larger and better service.

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Dividends to the amount of $106,125.00 have been turned over to other brotherhood interests.

Christian Board of Publication

St. Louis

...n the Bilaspur Hospital

...ING May, June and July, 433 pa...ents were treated in our hospital. ...ame of course, with a variety of ...ysentery, malaria, pneumonia, skin ...enereal diseases were all repre...

Measles broke out in the board...ool, but each case was brought in ...kly as it was detected, so we had ...vith complications. Thirteen ba...ere born, and two neglected labor ...were brought in which meant oper...

There were six cases of abortion, ...ven others so threatened.

...hundred and forty-six injections of ... kinds were given, besides twenty... salvarsans.

...he laboratory 117 Kahn tests were ... blood counts and parasite examina... thirty-one; and for stool, urine, lep... sputum and other discharges, there ...107 in all.

...he hospital, there were twenty op...ns performed, and in the dispensary, ...inor ones. In the dispensary there ... also eighty-five salvarsan injections ... and eighty cholera inoculations. The ... number of treatments for the three ... s was 8,050.

... had an interesting little girl who ... with a broken leg. She was so keen ...arn "bhajans" (songs). She also ... to learn to read and just went home ... days ago. The Bible women will ...ue to teach her in her home.

... were especially happy to learn that ...ur six seniors passed their final ex...ations in March. One of these is ren... excellent service in her own Mis... the Methodist, from whence she ... s; one is in Kulpahar doing good ... among the women there; two are in ...ur taking further courses in public ...h nursing. The other two have yet ... time to complete in the hospital, ... which they will be employed in the ...ital here.

... have eight new girls in training ... July 1. There are five in the inter...ate class and three in the senior class.

CAROLINE E. POPE.

...laspur, India.

...ceptive Minds In India

...NOTICED when I was going to work ...ne morning a child in the street whom ...d not seen before. She was a very ...ty little girl and I knew by her ...es and appearance that her parents ... educated people. She came up to ... as I left my tonga and asked me if ...ould not come to see her mother. So ...ent with the child. The mother, a ...est, well-dressed woman, greeted me ... gave me a seat. Then she sat down ...de me. I told her I had often vis... the house before when another family ... occupied it. "Yes," she replied, "we ... just moved into this neighborhood." ... told me that her husband was in the ...l service. We talked about many ...gs. The subject of education came up. ... said she had studied some and had ...d to inform herself the best she could. Then she brought out some of her religious books to show me. I took one of these books and looked it over. Then I asked her if she would not like to see my book. She said, "Yes." I took out the New Testament, asking her if she would not like to have me read some to her and she said, "Certainly. Read some of it." So I read from the Sermon on the Mount. She seemed pleased and said, "Why, that is very good. I like that. Your book isn't bad." "No," I answered. "Our book is a very, very good book." I had a song book and suggested that we sing something to her. She assented to this so we sang. "That too is very good," she added. She seemed surprised to know that we had good things to tell her. I just wondered if someone had told her the contrary, as they do sometimes spread false notions about Christianity.

MYRTLE FURMAN.

Rath, India.

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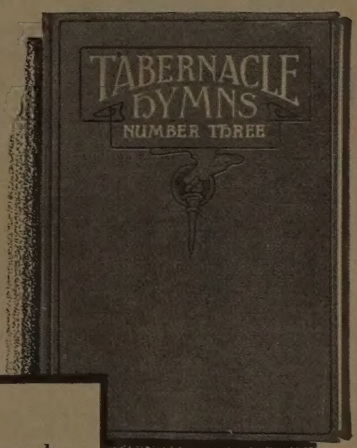

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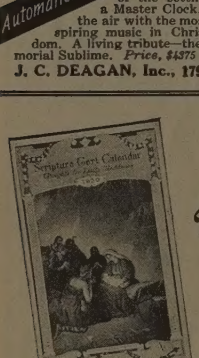

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Japanese Girls' Camp

By One of the Girls

TO THE studious young people summer means happy care-free days. But to some, summer brings another precious gift—the alluring call to Summer Camp.

This summer the call to the Japanese Girls' Summer Camp allured thirty-eight girls to Big Pines Recreation Camp. There were girls from all over Southern California.

The first meal in camp was served Monday evening. And was it good—or were we hungry? Eats and K. P.—Kitchen Police was all volunteer—and such willing workers—more workers than work to be done. Some mothers might be surprised to know what efficient work their daughters did at camp.

The first real work came when each one rushed for a cot to make her bed for the night. After the first twenty-nine selected their cots it was discovered that no more cots were to be found, so the unselfish camp spirit began to show itself when a number of girls volunteered to make their beds outside on the straw. The sleeping proposition was made very interesting by the rain which made it necessary to move inside on Tuesday and Friday. Due to the scarcity of cots and bedding, a double-up system was inaugurated.

The day's program was as follows: Breakfast, Kitchen Police and Tent Clean-up, Inspection, Bible Study, Handcraft, Lunch, Rest, Recreation, Supper, Kitchen Police and Camp Fire. By the help of Miss Douglas, the girls made some very interesting things, such as pine-needle baskets, belts and vases. Recreation consisted of swimming, hikes, horseback riding and a treasure hunt.

At the camp at Pacific Palisades, each tent was named for a ship and the camp ground known as Treasure Island. Being so far away from the ocean this year and at an altitude of over 6800 feet it was decided more practical to name groups for airplanes. The head of each group was the pilot, and the head of all the pilots was named Colonel—being known as Colonel Lindy.

Ten girls received stars on their neckerchiefs for being outstanding campers, and two out of the ten girls were from the Japanese Christian Institute.

Fire in Porto Rico

ON SEPTEMBER 7, a fire, originating in the house next door to where Miss Florence Mills and Miss Fanny Carlton of Manati, Porto Rico, had been living, destroyed both houses totally. It was a rented place, and there was no insurance on the personal belongings of Miss Mills and Miss Carlton. A good many of Miss Carlton's things were saved; but Miss Mills, instead of saving any of the things of a personal nature, saved practically all of the mission records. She is secretary of the mission, and in a truly heroic way saved all of the records of the past history, and allowed her possessions to go. This was entirely characteristic of the service which Miss Mills has been rendering through the years in Porto Ri...

Miss Carlton had been ill throughout summer, and the experience proved to such a nervous shock that she has had return to the States for treatment. She is now at Mayo Brothers in Rochester, Minnesota. Her father and mother sent her money for her return to the States, knowing the society's financial con...

Echoes From Everywhere

(*Continued from page* 50.)

From the Jacksonville Home

We have secured a permit from the Park Commissioner of Jacksonville, whereby we can have flowers free every Thursday and Friday, and secure twenty plants every three months for our grounds.

A number of welcome gifts have come to us recently, the largest being a truck load from Clearwater, Florida, sent by Mrs. W. T. Moore, who is breaking up her large home. Among other things there were a beautiful piano with bench, a bookcase filled with good books, porch swings, chairs and other articles of furniture, besides a large bundle of wire fencing and gate for a chicken yard.

One of the important events was a short visit from our eminent Country woman, Mrs. Ruth Bryan Owen. She promises to come again and take dinner with us and give us a talk in the Assembly Room.

MRS. E. L. REID

Jacksonville, Florida.

Their Own Charge

The Philathea Class of First Church, Knoxville, Tennessee, has for seven years taken care of a child in Southern Christian Home, Atlanta, Georgia. For seven years their special charge has been Evans. Recently two members of the class visited the Home and took Evans home with them, where she had the privilege of visiting different members of the class in her three weeks' stay. Upon their return she reported having made three speeches, one to the Bible class, one to Sunday school and one at the Christian Endeavor Society.

Young People In Training

In 1927 Mrs. Kennedy with Miss Anderson held a week's D. V. B. S. Training School for some young people to help them prepare to go out to teach and a number of schools were held that year. Because of shortage of missionary help last year all the preparation we could give, even through the monthly conference, but we were greatly pleased that ten schools were held. This year Mr. Goulter, Benjamin Guerrero and Miss Sofia Dayoan did the teaching in a two days' institute immediately after the Batac convention in which thirty-five young people were enrolled.

Laoag, P. I. SYLVIA M. SIEGFRI...

ots for Three Months Ending September 30, 1929

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
s	$ 28,138.06	$ 759.58	$ 2,189.15	$1,809.36*
Schools	10,919.94	786.07	180.00	323.11*
n Endeavor Societies	802.44	130.38*		5.00*
ary Organizations	74,895.10	4,210.70	790.79	99.39
als	5,608.40	414.30	11,686.50	5,391.26
s	3,016.16	1,247.99*	75.85	5,111.65*
(U. C. M. S.)	17,514.37	3,395.03		367.42*
(Old Societies)	2,421.54	4,175.20*		
s from Old Societies		6,300.00*	11,150.00	9.700.00
Missionary Institu-				
ns	7,031.59	375.20		
lent Institutions	17,969.08	3,069.65	529.69	270.53
ies			15,867.88	36,561.54*
Call Subscriptions				
l Advertising	9,273.70	287.87*		
Builders	590.60	29.01*		
ure	12,985.15	1,236.05		
aneous	11,811.15	2,111.34*	1,013.13	1,489.52*
	$202,977.28	$35.21*	$43,482.99	$30,206.42*

Board of Education

es	$6,494.18	$5,603.07
ment Crusades	125.87	125.87
	$6,620.05	$5,728.94

ase

The Missionary Register

Missionaries Sailing for Fields

rgaret Lawrence, China, S. S. President Pierce, October 5, Seattle.
th McCracken, Africa, S. S. Lapland, October 5, New York.
rle Ward, Africa, S. S. Lapland, October 5, New York.
rie Serrill, Philippine Islands, S. S. President Munro, October 18, San Francisco.
epha Franklin, India, S. S. Baroda, October 17, New York.
lla Franklin, India, S. S. Baroda, October 17, New York.
ile Ford, India, S. S. Baroda, October 17, New York.
ta May Brown, India, Shinyo Maru, October 23, San Francisco.
la Elliott, India, Shinyo Maru, October 23, San Francisco.
. and Mrs. Ira Crewdson, Japan, Shinyo Maru, October 23, San Francisco.
. and Mrs. H. P. Gamboe, India, Berengaria, October 30, New York.
. and Mrs. A. E. Elliott, South America, Western World, November 16, New York.
nes Fishbach, South America, Western World, November 16, New York.

Missionaries Arriving on Furlough

iss Fannie Carlton, Porto Rico, September 24, 1929 (sick leave).
iss Emma A. Lyon, China, September 17, 1929.

e She
d Peace

Japanese woman who formerly conted a dance hall in the city, catering ne Japanese and not very respectable le of other nationalities, fell into cial difficulties and was beset by r cares, until in her soul-sickness she ed to religion for peace. She began ttend the church services regularly ur Japanese church and was recently ized.

LILY SATOW.

os Angeles, California.

m Cleveland Christian
ne

ly chief interest this month has been ing the children started in school. of 106, 22 are too young for school, rest are in grade and high schools and in Metropolitan Business College.

At present we are preparing our shrubbery and gardens for the winter. During the summer months we raised enough lettuce, young onions and radishes to carry us through the summer, also twenty-two bushels of tomatoes and many more still to be picked. From our new grapevines, which are just two years old, we have had eight bushels of grapes.

ANNA NOBLE GARVER.

Cleveland, Ohio.

Encouragement to Japanese Young Men

Frank Nakamura, who has served the Sunday school of the Japanese Church, Los Angeles, as superintendent for the past six years, has been honored by a call to the University of Illinois to do research laboratory work in the department of animal husbandry.

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The Last Page

BOBBY was obstinate one day and refused to say his lesson to his teacher. "But you know it quite well," she urged.

"Yes," admitted Bobby.

"Then why don't you say it to me?"

"'Cause if I say it now you'll only make me learn something else tomorrow."

And that, gentle reader, is something of a philosophical come-back. There is a pound of wisdom packed into that ounce of conversation. It embodies the reasons for our hopes and despairs, our successes and failures. It is the reason why keeping on keeping on is a catchy phrase rather than a popular attitude. And, confidentially, it is the inspiration of the editorial this month on "The Fallacy of Momentum."

A mountaineer who had never before seen a mirror found one and looking into it exclaimed, "Well, here is a picture of my father who died years ago." In order to keep the picture he put it under the mattress of his bed. Every day he looked at it and at last his wife happened to see him.

The next time she went into the bedroom the wife, too, looked at it and cried, "So that's the hussy he's been running around with."

A grandmotherly soul beamed upon a manly-looking little Boy Scout. "Well, dear," she said, "have you done your good deed today?"

"You bet," he replied "I've taught my little sister not to poke her tongue out at Boy Scouts."

There are some stories that grew out of the WORLD CALL Alaskan Voyage that are too good to keep. One is on H. B. Holloway, the tall, white-haired chieftain of the party, who was stalking about the village of Sitka in the pouring rain one day. His raincoat collar was turned up about his ears and his cap was pulled low over his face. A woman kept watching him curiously and finally, approaching him timidly, said, "Pardon me, but are you an Indian?"

"No, madam," Mr. Holloway replied soberly. "I'm a totem pole."

Another is on a member of the party who was bent on learning everything that there was to know about Alaska in the one trip. At every port of call she was the first off the boat, inquiring into every nook, asking questions freely. At Auk Lake, which is a shimmering liquid emerald at the foot of Mendenhall Glacier, she asked the guide after a siege of questioning, "Now tell me, what makes the lake so green?"

"I don't know, lady," he said, "unless it is a tourist was drowned here last month."

The Editor's Song

If you have a tale to tell,
  Boil it down!
Write it out and write it well,
Being careful how you spell;
Send the kernel, keep the shell;
  Boil it down! Boil it down!

If you want the world to know,
  Boil it down!
If you have good cause to crow;
If you'd tell how churches grow,
Whence you came or where you go,
  Boil it down! Boil it down!

Then, when all the job is done,
  Boil it down!
If you want to share our fun,
Know just how a paper's run,
Day by day, from sun to sun,
  Boil it down! Boil it down!

When there's not a word to spare
  Boil it down!
Heave a sigh and lift a prayer,
Stamp your foot and tear your hair,
Then begin again with care—
  Boil it down! Boil it down!

When, all done, you send it in,
  We'll boil it down.
Where you end, there we begin;
This is our besetting sin;
With a scowl or with a grin,
  We'll boil it down; boil it down.

—*The Presbyterian Advance.*

Remarks Worth Repeating

Because of our past suffering, above all because of the suffering that we saw others undergo, and because of the boys whom we saw fall, the generation of war veterans is determined to fight with all its energy for the organization of peace. —*Colonel Picot of France, President of the "Smashed Faces," association of wounded World War veterans.*

"If I am weak and you are strong,
  Why then, why then,
To you the braver deeds belong,
  And so again,
If I have shade and you have sun,
If you have gifts and I have none,
'Tis yours with truer grace to live;
'Tis yours with freer hand to give;
Than I, who giftless, sunless stand
With barren life and hand.
'Tis wisdom's law, the perfect code
  By love inspired
Of him on whom much is bestowed,
  So much required.
The tuneful throat is bid to sing;
The oak must reign, the forest's king.
The beaten steel its strength must prove,
The rushing stream the wheel must move;
'Tis given to the eagle's eyes
To face the midday skies."

Some Proverbs of the African

It is said that in order to under the wisdom of a people it is nec to study their proverbs. Here are African proverbs that show wi brevity and force:

"The weasel has pride, the snake h gone out of its hole"—When the away, the mice will play.

"Pots are made while the clay good condition"—Make hay while th shines.

"A chip killed an elephant"—Ge of harm's way.

"The potter eats out of a broke tle"—The shoemakers' children go shod.

"Do not begin with the meal befor water is boiled"—Do not count chickens before they are hatched.

"It is better to turn the enemy on the hill than to drive him out o village"—Prevention is better than

"He weeps with one eye"—He sincere.

"You kindle a fire and leave it"— are a talebearer.

"No clever man ever licks his back"—Do not try impossibilities.

"The hut of a man who professes does not perform, leaks."

"The eye crosses a full river"— sires go beyond the possible.

"We will ask for it when it is coo —Events will prove.

"All countries are frontiers"— ever you are you are exposed to dan said to grumblers.

"A thief catches himself"—M will out.

"Anger is a warmth which ligh self."

"Right has no age."

"The lent knife never returns al

"Scarcity lives in the house of the reler."—*Dr. C. E. West in "The Sheep."*

Entirely Too Healthy

Little nine-year-old Jo Ann came from school one day looking very disgusted. Her mother inquired as t cause and Jo Ann said: "O we had tion of officers today and I was e vice-president."

"Well, that's fine; why the dow countenance?" asked mother.

"It would be fine," said Jo Ann, John, the healthiest boy in our room elected president and he's never sic what chance has the vice-president?

Sauce for the Goose

Porter—Miss, yo' train is coming

Pedantic Passenger—My good man do you say "your train" when you that the train belongs to the comp

Porter—Dunno, miss. Why do yo "mah man" when yo' knows Ah b to mah wife?—*Pathfinder.*